THE

NEW-JERUSALEM MAGAZINE.

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NEW-JERUSALEM MAGAZINE.

VOL. XII.—NEW SERIES.—No. 9.

SEPTEMBER, 1888.

THE NEW POLITICAL ECONOMY.

THE object of considering political economy in a religious journal is to bring it under the light of revealed truth. The details of this or any other science of the outer world are more advantageously treated of elsewhere, and only enough of admitted facts to bring the subject definitely before the mind can well be presented here.

To go to the heart of the subject: Revealed truth teaches that God is Father to all men, and loves all alike. It follows that by birth every man has equal right of access to the earth with every other man. The Creator's purpose is to bring into being and healthy development the greatest number of men upon whom He may bestow His blessings, and His purpose is thwarted and His justice violated by a political or economic system that limits the welfare of any of His children. The political system of this country has become, through ages of evolution here and in England, based on this truth; but the economic system nowhere conforms to it.

Revealed truth teaches that an orderly human life is a life of use or function. The law of life is the law of love to the Lord and the neighbor, and love to either the Lord or the neighbor when carried into conduct is use or function. In the New Church the law of use is a clear and definite doctrine drawn from the Word, and illustrated by what is known of heaven. In heaven each man lives in use and for use to

follow men; his function or use determines the inflow to his heart from God, and determines also what he receives from the world of sense, and the very character of the world of sense about him there. The kingdom of heaven according to Swedenborg is a kingdom of uses. And this is the kingdom for whose coming on earth Jesus taught to pray.

In orderly life birth is within homes. Each child is born into a home and reared there until he or she is fitted to take part in the world's work and establish a home in turn. Home is the outgrowth of marriage, and the New Church reads from the opened Word that marriage is the normal condition of adult life here and in heaven. The highest uses or functions centre on home, and the principal object of the world's work is to sustain the world's homes. Industries are means, political institutions are means; the end is to sustain and protect homes where husband and wife may live in peace and affection, and where children may be born and reared to healthy manhood and womanhood.

Will our present economic system bear the light of these axiomatic truths of religion?

To arrive at a definite answer it will be convenient to take for illustration the situation in some one community, and inasmuch as in a recent article on the subject* in this MAGAZINE, the writer of the article took facts from statistics of Massachusetts, it will be convenient to do the same here.

The ratio of marriages to population in Massachusetts in 1850 was 20.8 persons married to the thousand of population; in 1886 it was 18.23 to the thousand, † a decrease of over 12 per cent. in 36 years, or about one-tenth in a generation.

The number of births to the thousand persons in 1850 was 27.82; in 1886, 25.69, a decrease in 36 years of about 10 per cent. This birth rate is but about two-thirds of the average (38.7) of all the countries of Europe for which statistics are attainable, and but slightly if at all greater than that of

* The Henry George Theory of the Cure for Poverty, by D. L. Webster, January 1888.

† All the statistics here given of births, marriages, and deaths are from the Registry Report of the State of Massachusetts for 1886, unless otherwise stated.

France which has the smallest birth rate in Europe. The birth rate in the cities of Massachusetts increases on the whole, from 1865 when it was 25.71 to the thousand of population to 1885 when it was 27.59 to the thousand. The decrease in the country is therefore much larger than above shown; but in the country the proportion of descendents of New-England ancestry is largest, while in the cities the proportion of foreign born and children of foreign born is largest. The birth rate among the native population is therefore much smaller than appears above.

The ratio of increase by births, that is excess of births over deaths, was to the 1000 persons in 1850, 11.12; in 1886, 6.84. But for reasons just given it is doubtful whether there be any increase by birth of native population.

The proportion of illegitimate births to every 1000 births, was 8.3 in 1867, and 20.3 in 1886.

From 1870 to 1881 the birth rate of Massachusetts, Vermont, Connecticut, and Rhode Island was 2 in 1000 less than in France. *

In Massachusetts the number of persons of unsound mind increased in the 26 years from 1854 to 1880, 94 per cent. while the population increased but 62 per cent. † In the 6 years from 1880 to 1886 the admissions to the insane asylums of the State increased more than 30 per cent., while the population increased but 12 1-5 per cent. A part of the increase may be due to the fact that an increasing proportion of the insane of the State are admitted to the hospitals; but careful study of statistics leaves no room for doubt that the proportion of insane in the State is increasing very rapidly.

Deaths from brain diseases increased from 12.06 to 10,000 persons in 1860, to 20.01 in 1885.

Deaths from suicide increased from 5.6 in 100,000 of population in 1867, to 7.5 in 1886.

Deaths from diseases of the nervous system increased from

* Address of Sir Rawson W. Rawson presented to the English Statistical Society, November 17, 1885.

† All the statistics of insanity here given are from the Report of the Massachusetts State Board of Lunacy and Charity for 1886 unless otherwise stated.

about one in 680 of the population in 1857, to one in 403 in 1885.*

Industries are prospering in Massachusetts, wealth is accumulating; but, under the strain of economic conditions there, home life is breaking down and with home life, and consequently heart life, health of brains and nerves is giving way.

Mr. Webster states that "wages for more than a hundred years at least, have, with many fluctuations, tended on the whole to increase, and that the value of the material necessary for the comfort and convenience of the people with very few exceptions, fluctuating in like manner, have on the whole tended to decrease."

This may be true of materials necessary for support of body alone, but human life is made up largely of relations to fellow men, and outward relations to fellow men are based largely on similarity of outward conditions, and it costs effort and money to maintain fit relations to the community, and the cost increases with increase of intelligence. A Chinese laborer can maintain all the relations he cares for on very low wages; an ignorant, white person can maintain satisfactory relations to fellow men on much less than would be necessary for one whose family have for generations been educated in New-England schools; and the New-Englander could share healthfully the community life a hundred years ago on far less means than are necessary to maintain fit position among one's neighbors in the New England of today.

The question is not whether on the whole wages have increased relatively to price of things necessary to maintain physical life, but whether the ratio of wages to rational wants has increased or decreased. The statistics show that they have decreased. One hundred years ago the increase by birth in New England was very rapid; but now a steadily enlarging proportion of men refuse to marry and rear children. Hearts have not grown cold in that hundred years; the domestic impulses have not lost force. Changes in the impulses of a people do not go on so rapidly as that. There

* Registry Report of the State of Massachusetts, for 1885.

is no adequate cause to be assigned for the deterioration of home life other than the strain of economic conditions.

The ratio of wages to rational wants has decreased very largely in a hundred years and is still decreasing, and this notwithstanding an enormously increased production.

The tendencies above noted are by no means confined to New England. From 1865 to 1883 there was a decrease in proportion of marriages to population in 20 of 26 countries of Europe, for which statistics were attainable, of from 3 to 30 per cent. *

The increase of production which accompanies increase of intelligence among the producers, keeps fully apace with the increase of wants, which also accompanies growth in intelligence; but the increase is largely diverted from the workers.

Because wants as well as production grow with growing intelligence, the development of intellect and character in the masses does not tend to produce a surplus above the wants of the workers for an idle class. The products of the world's work are all needed by the workers, and of right belong to them, and in a healthy state of the public mind on the subject, the only question would be one of distribution among those who work with head or hand, with or without capital. There would be no opportunity in a justly organized community for acquiring ownership otherwise than by performing function.

Economic conditions in harmony with the Creator's plan would surely tend to lead each man to useful life in such occupation as he is fitted for by the taste and abilities with which the Creator has endowed him. It follows from the doctrine of a Divine Providence, together with the doctrine that function is essential to healthy life, that each man is by nature fitted to perform some needed work for fellow men; and an economic system that is coöperation with Divine Providence would lead him to the function he was made to perform; and lead him kindly and with the encouragement of full assurance of generous support from the world's work,

* Sir Rawson W. Rawson's address before the English Statistical Society, November 17, 1885.

if he do his part of it with generous effort. But the low ratio of wages to rational wants turns away a large proportion of intelligent men fitted for agricultural and mechanical pursuits to clerical, commercial, and professional pursuits for which they are not fitted. Here they struggle on without the healthy stimulus of congenial work, as well as without adequate support, miserable themselves, and rendering miserable many who are fitted to do such work, by occupying its positions and depressing its wages or profit. From this cause largely occurs the congestion of cities. Others who cling to agricultural pursuits, being unable to earn enough to buy land in settled regions, migrate beyond the frontier, crossing perhaps half a continent abounding in unused land, to settle down in a wilderness, deprived of the advantages of community life.

The miseries of the economic conditions and the consequent deterioration of home life are by no means confined to the more lowly laborers of Massachusetts or elsewhere. No large class of workers is exempt from them. The ratio of wages to rational wants cannot become low and remain so for a considerable time in any class of workers of an intelligent community without becoming low in all other large classes. Like malaria from the poorer quarters of a great city, the effects of injustice to the more lowly spread far and wide. The ratio of wages to rational wants has diminished among the more responsible workers as well as among the more humble, and the deterioration of home life pervades the community at large.

There must be some great failure of justice in the economic system, some deep-lying fallacy in the principles upon which it is founded, when home life and health of brain suffer from want throughout the industrial classes generally, while wealth is accumulating much faster than population increases.

The industrial system is fair-seeming. The factories of Lowell and Lawrence loom up grandly, and they are imposing to the mind as well as to the eye by grandeur of achievment. But what of the thousands of women working there amid the din of machinery who should be working amid the prattle of children? The warmest impulses of their heart

tend to domestic life; the strongest forces of their nature impel to it; the fibres of their whole being are attuned to home delights. What recompense is it that they have food, clothing, and shelter? Prisoners have hardly less. And where are the men who should be their husbands and fathers of children? Dashing themselves against the laws of morality to their ruin.

Whenever the veil of fair seeming is raised from the economic system, and the light of Christianity let in on it, it is monstrous. Instead of the comradeship of labor among all workers whether with capital or without it, we have a struggle more like the struggle for existence among animals and plants than like anything Christian or truly human. Instead of the law of use we have the law of the survival of the shrewdest.

The tendency of a Christian economic system would be to assure to the world's workers the products of the work, and to each worker a share of the products that would support himself and his family in health of body and mind, and in fit relations to fellow men, and this without necessary loss of peace of mind or poise of character.

The tending of the present economic system is to reduce wages to the least at which men will consent to live and rear children; and in some large and wealthy communities as already shown to a still lower level.

The real character of the perverse tendency and its antagonism to the spirit of Christianity have been obscured by a perversion of religion, which is wrested to teach that poverty is a normal condition of God's children in this world, inflicted to prepare them for wealth in the world to come. It is true that the Christian who meets poverty in the right spirit will get good out of the misfortune, as he does from sickness, and as he might do from slavery; but for a faithful worker poverty is as truly abnormal as sickness or slavery. To leave unchecked the causes of poverty among the world's workers because some of them may derive spiritual benefit from poverty, is like leaving a city without water-works or sewers because some of the citizens might derive spiritual benefit from sickness.

Religion is forced to the farther obscuring of the subject by the habit of attributing Divine authority to traditional systems of ownership. The command, "Thou shalt not steal," is made to forbid interfering with methods of diverting the products of labor from the laborers, as it has been made to forbid depriving the king of his own, when his own included arbitrary power over life and death, and to forbid interfering with property in slaves, and with every other form of established wrong.

This fallacy was so thoroughly exposed during the struggle that ended in the overthrow of ownership in men, that it can hardly avail in this country to long hinder the determination to bring all ownership to the test of right. The ascetic fallacy is also going the way of asceticism generally and losing hold on the minds of men. Churches dally with it to subject themselves to the just charge of inconsistency. The heart of the people yearns for accord between the character of the industrial system, amid which they have to spend the greater part of active life, and the teachings of Christ.

But the effort to throw off the religious fallacies and apply the principles of the fatherhood of God and the brotherhood of men to the economic system is still farther obstructed by certain dogmas of political economy; dogmas which if true would be an unanswerable refutation of Christianity, for they are a practical denial of the fatherhood of God and the brotherhood of men. They took form during the reaction against the freeedom and welfare of the masses which followed the French Revolution, and which was more terrible in its cold-hearted spirit and wide-reaching effects for evil than the brutalities of the Revolution itself.

Between the lingering influence of the religious fallacies and these false dogmas of political economy, philanthropic effort is largely limited to palliation and mitigation of evils. In a kind of despair philanthropists see the tide of misery sweeping on, hardly lessened by the great resources added through science and invention and general increase of intelligence.

What men need most from fellow men is justice, and it is

folly to go on directing Christian effort toward mitigating the miseries caused by injustice, and leave the injustice untouched.

The new political economy goes to the cause of the evils, and points out wherein exists the terrible failure of justice that permits great masses of workers to suffer the evils of poverty in the midst of an enormously increased production. Its results are in full accord with the spirit of Christianity, and it has on this account a rightful claim to a fair hearing; but it has grown up as a pure science without bias from *a priori* reasoning. Its leading principles were taught by some of the great minds of the French Revolution when many truths were flashing upon the world like prophecies of the coming day of the New Dispensation. They have been handed down, receiving illustration and completeness through a line of great thinkers, until in our time and country they have found clear and strong expression in the works of Henry George, and through these works are powerfully affecting thought in all the principal countries where the English language is spoken.

Like modern science generally, this one first groups its subjects, or rather finds the natural grouping or classification of them. It distinguishes wealth into two great classes, one comprising land and natural opportunities, and the other comprising the products of human labor.

It shows that ownership of wealth of either one of these groups is based on entirely different grounds of right, and has widely different effects, from ownership of wealth of the other group. Ownership of land other than possession for use is harmful, and is really of the nature of a privilege, the privilege to tax the uses of land, rather than proper ownership; while ownership of products of human labor is of right vested in the producer and his assigns and successors, and is beneficent. It shows that taxation of products of labor is really of the nature of a fine on production, and should be abolished.

It teaches that if any class own the land and natural opportunities, the perverse tendency of wages to fall to the lowest

at which men will consent to live and rear children must exist in full force, and in fact such ownership is the cause of the tendency. As useful labor is impossible without land and natural opportunities, (including in these terms mineral deposits, water, and all material things existing without human effort), those who own the land can dictate terms to the workers, and land values will absorb the lion's share of the increase of production caused by increase of intelligence of the workers, and even the lion's share of the savings resulting from their abstinence and self control. In fact, private ownership of land, other than possession for use, tends to divert from the workers the results of their own morality as well as their own intelligence. The land-owner may render no return whatever, and simply as land-owner he can render none; but he can and does levy a tax on useful work. This, the new political economy teaches is why the grand progress in arts and sciences, and the enormous increase in production, have done so little to benefit the masses, and why the return to the workers has not kept pace with the increase of rational wants which accompanies growth in intelligence and character.

The new political economy shows that all needed possession for use can be secured, and the evils of private ownership in land be averted, by taxing land to its full rental value for the community. Such a tax would make it undesirable and impracticable for persons to hold land which they do not use, and would make land easily accessible to those who could use it to advantage. It would compel capitalists, who now invest in land for speculative purposes, to employ their capital in producing something needed by fellow-men, and would restrict to within very narrow limits the opportunities of securing wealth without useful effort. All land then being within reach of those who could use it to sufficient advantage to pay rent, there could be no such thing as a long-lasting or widespread glut of the labor market; for whenever wages should fall too low, an increased number of workers would go to the land, and become profitably productive there. In fact, with all land free for use, and the capital of the country seeking op-

portunity for investment, the situation would be changed from one in which workmen having no capital anxiously seek and accept as a favor opportunity to work, to one in which the relation of those working with capital and those working without it, would be entirely mutual — the one party dependent for service as the other for employment, — with no idea of accepting or bestowing favor on the part of either.

Mr. Webster, in the article already referred to, shows that in Massachusetts a tax on land to meet all the requirements of government would have to be 6.37 per cent. of its present assessed valuation, and under certain hypothetical conditions it would amount to 16.4 per cent.; and concludes that if his figures are even approximately correct, Mr. George's theory is fallacious.

Probably valuation of land for taxation in Massachusetts, as elsewhere, is far below the real market value, and the lower of these figures or about ordinary rate of interest on the real value of the land would be the nearer correct of the two. The users of land pay that now, either directly as rent, or as interest on money paid for the land, or on money obtainable for it. Not a dollar would be added to the burden of the people of the State as a whole, and as far as the writer can deduce from Mr. Webster's statistics they confirm the teachings of the new political economy that not a dollar would be added to the cost of land to the user, while all burden of taxation would be taken off houses and improvement and all products of industry and all capital employed in production or exchange, and by so much the profit of the capitalist and the wages of the laborers would be enhanced as the cost to the consumer diminished.

The new political economy teaches that land derives its value from the labor of the community at large. It is from the labor of the people of Boston, and of the country that centres upon Boston, that any lot in that city derives value. The owner may put improvements upon the land, but he cannot add materially to the value of the land proper. Why then should not the community receive this value? The tax-

ing of land values is taking for the use of the whole what belongs to the whole.

While the change to the single tax is being made, owners of land as such will be losers; as the manufacturers will be losers when the war tariff is cut down; as shipowners were losers when the embargo was laid; as slaveholders were losers when slavery was abolished; and as in a far greater degree the home is loser when husband, father, son, or brother is taken to war and dies in battle. There is nothing so sacred about a perverted form of ownership which crushes the life out of the people, that it should be allowed to go on generation after generation crushing and destroying.

The new political economy recognizes fully the function of capital. Capital is indispensable to efficient labor, and the good of all requires cöoperation of men who work with capital and those who work without it; but private ownership of land, other than possession for use, gives to the capitalist a power not for cöoperation merely, but for control of other workers; a power over his fellows which no human being should hold. The privilege to withhold from use, or to tax the uses for any portion of the face of God's earth is not ownership by any principle of intrinsic right, but a conventional privilege, founded in greed and tolerated because of the obscuring effects of self-interest upon both religious doctrines and the science of economics.

The caste of our time, with its exaggeration of social distinctions, its narrowing of human sympathies, its indifference to fellowmen is directly or indirectly based on land-ownership as truly as was feudal caste; and it has lost a redeeming trait of feudal caste, for the feudal tenure of land was dependent upon service to the king or other overlord who represented in a rude way the community at large, while land-ownership now is a means of receiving from the community the products of its labor without any return whatever.

The individual cannot be held responsible for the economic system in which he lives, and many individual land-owners use their means as stewards of the Lord; so did many of the slave-owners, so do upright autocrats; but this is no valid

argument in favor of land-ownership, slavery, or absolute monarchy. Because all ownership should be held in a spirit of stewardship to the Lord is no reason why a perverse form of ownership should be maintained by the community. The fact that individuals are better than the system tends to mitigate the evils of the system, but does not alter the injustice. The same spirit of service to the Lord would be far more effective with just laws of ownership.

The system of economics forms a large part of the environment of the mass of men; and a just system would form a far better environment for the spiritual life of men, and for the Christian Church, than the present one. It seems to the writer that it might go far to answer the question why the New Church grows so slowly. It is a cold world now for a religion that bases order in human relations on the law of use or function.

The outline of the new political economy here given is necessarily meagre, for the science itself is a broad one, and has been deeply studied, and thoroughly worked out in its manifold bearings, and details of the science are better treated of elsewhere than is possible here. Enough has been set forth, the writer trusts, to show its full accord with the spirit of Christianity, and with the hopes and sympathies and love of fellowmen that are stirring hearts in Christian lands.

So fully does the new political economy accord with the spirit of Christianity, that to thousands of minds it is an outgrowth from the principle of the Fatherhood of God and the brotherhood of men; and the effort to give it effect has become largely a religious movement. To this movement New-Churchmen can bring from the opened Word the priceless aid of clear and definite doctrine of use.

San Francisco, Cal. JAMES E. MILLS.

THE FIFTIETH ANNIVERSARY OF THE ORDINATION OF REV. JOSEPH PETTEE.

Joseph Pettee, born in Salisbury, Conn., March 14, 1809, was educated at Yale College with a view to entering the ministry of the Congregational Church, in which he was brought up; but, having received the doctrines of the New Church, he applied for a license to preach them, and received such authorization near the end of the year 1837. In January, 1838, he was invited to preach at Abington, Mass., and was called in May to be the pastor of that Society. He accepted the call. The application for his ordination was presented to the General Convention at its twentieth session, held in New York, in June, 1838, and, by authority of that body, he was ordained July 25, 1838, by Rev. Thomas Worcester. He continued to be pastor at Abington thirty-six years, till 1874, when he resigned to become Presiding Minister of the Massachusetts Association. He was made an Ordaining Minister of the Convention, July 26, 1874.

The Massachusetts Association was first formed May 14, 1835, by the Societies in Boston, Bridgewater, Abington, East Bridgewater, and North Bridgewater. Boston, organized Aug. 15, 1818, then had 178 members; Bridgewater, organized May 29, 1833, had 80; Abington, organized Feb. 25, 1835, had 30; East Bridgewater, organized Aug. 2, 1838, had 29; and North Bridgewater, organized Sept. 12, 1838, had 27. It was decided in regard to the relation of one Society to another, that "the leading duties are to shun evils as sins against God, and to perform the uses which are by this means gradually revealed to them." The Association was reorganized to conform to the rules of Convention, Sept. 13, 1838. No new society was added till Oct. 12, 1843, when Yarmouth was added with nine members. Rev. Thomas Worcester was Presiding Minister from 1838 to 1874, when declining health led him to resign. Mr. Pettee was unanimously chosen in his stead.

In providing for a proper observance of the fiftieth anni-

versary of Mr. Pettee's ordination, it seemed right that the Association should act in conjunction with the Abington Society, with which Mr. Pettee had continued to reside. Not one of our ministers either here or abroad having attained the completion of his fiftieth year of service, no precedent existed for the guidance of those who were directed to arrange for the celebration; but, with the cordial assistance of all, the committees of the Association and of the Society prepared a programme. On a beautiful day, July 25th, and in the presence of a congregation representing several societies of our own and other communions, and filling the church, the exercises took place at Abington.

After an organ voluntary, Rev. Warren Goddard, who had preached for a time at Abington, preceding Mr. Pettee, and who was ordained Sept. 19, 1839, opened the services by reading the seventy-first Psalm, and repeating the Lord's Prayer.

The following hymn, composed by Mr. Clifford Smyth, was then sung by all present, the choir leading: —

Jesus, the soul's Eternal king,
Teach us Thy worthy praise to sing:
Teach us to lift our hearts to Thee,
From worldly cares and vanity.

Not by sweet hymns and prayers alone
Can we approach Thy sacred throne;
Thy emblem is a cross, dear Lord;
Our staff and guide, Thy holy Word.

Who serve Thy truth and kindle cheer
In hearts that faint through sin and fear,
Who seek the path Thy foot hath trod —
These see Thee as the living God!

"Bearing the Cross," as Thou didst bear,
Be ever, Lord, our watchword here,
'Till heaven's gates are open thrown,
And cross doth change to victor's crown.

Rev. James Reed, of Boston, then delivered an address, as follows: —

"I have been requested to make a few remarks on this occasion in behalf of the ministers of the Massachusetts Asso-

ciation of the New Church. The invitation is one which I gladly accept, for reasons both official and personal. To speak first of the less important matter, it is a pleasure to bear witness to the friendly relations between Mr. Pettee and myself, which have existed from my earliest boyhood to the present time. Memories of him as a welcome guest at my father's house, as a not infrequent preacher in our Boston pulpit, as an attendant on all general church meetings, and more lately as a brother minister, who has always shown himself a kind friend and wise counsellor, are among the most precious things preserved from the past to enrich the life of the present. When, through the mutations of time, the little boy who had sat on his knee, and received his fatherly benediction, became the pastor of one of our associated societies, he was welcomed by him with fraternal affection, and made to feel that the difference between them in age and wisdom, great though it was, yet offered no bar to perfect freedom of thought and intercourse. For myself, therefore, and in the name of the Boston Society, which, for a while, numbered our friend among its members, I may be permitted, at the outset, to extend affectionate greetings.

"On behalf of the ministers, likewise, let me give a moment's expression to our unanimous feeling of love and esteem. That we are all bound together by the cords of intellectual sympathy, is a matter of course; but the nearness and cordiality of our personal relationship may not be so clearly manifest to our lay brethren. The habitual quiet and reserve of our northern temperament may, to some extent, have hidden these phases of our intercourse even from ourselves. It is good for us, when a proper occasion arises, to give them utterance. Gladly, therefore, do I testify to the freedom from all envy and jealousy, to the absence of all spirit of contention, self-seeking, or pride of opinion, and to the feeling of mutual regard and confidence which, unless appearances are wholly deceptive, have existed for many years past, and still exist, among the ministers of our Association. This state of things we feel, and rejoice to say, is largely, if not chiefly, due to the influence exerted by our

General Pastor; which has been no less effectual because it is gentle, no less conducive to positive results because it is tenderly regardful of individual liberty.

"These remarks are not made in any spirit of personal laudation. Such a spirit would be utterly antagonistic to the doctrines we profess. Those doctrines teach us that our friends are not to be loved as to person, but as to the good that is in them; which good, if viewed in the right light, is seen to be, not their own, but the Lord's. He not only gave us in the beginning whatever powers for usefulness we possess, but He is the constant living source of them. As well might we claim for ourselves or others merit on their account, as the moon on account of her light reflected from the sun. Neither more nor less worthy of praise are we than she. So, in recognizing the blessings which come to us from our friends, our primary thought should be that of thankfulness to the Lord. Thus do we make love to Him our first and great commandment; thus do we make the second commandment, or love to the neighbor, like unto the first; for love of the Lord is in it, its essence and its life.

"To our Heavenly Father, therefore, do we return thanks for the benefits which we have received through the fifty years' service of our beloved brother. It is permitted to but few of this world's inhabitants to pass through so long a period of continuous usefulness. The bare mention of it is impressive. How suggestive it is of a quiet and orderly life, of the absence of care and anxiety, and of well-grounded trust in Providence. Yet those of us who are familiar with our brother's career, know very well that it has been by no means free from the influences which awaken natural solicitude, and that he, as well as most other men, has been obliged to test the quality of his faith in the fires of actual experience. Interesting, also, on account of the possibilities, yea, the certainties involved in it, is this long term of half a century. With how many human beings has our friend come in contact! How many have looked up to him as the one who would dispense to them the Word of God, the bread of life! How many souls have felt, in one way or another, the im-

pact of his own soul upon them! Through how many changes he has lived, both internal and external! What a difference he must see between the state of the world as it was in 1838 and as it is to-day! The small religious body with which he cast his lot, and whose ministry he entered, though by no means emerged from its obscurity, has at least gained a recognized position for itself; and active and prosperous societies now hold the place of those which were then struggling into existence. As for the attitude of the community at large towards the New Church, how could the change in it be more strikingly suggested than by the contrast between the meeting held here in Abington in the year 1820 to try and to condemn the Rev. Holland Weeks for espousing the Swedenborgian heresy, and that which gathers today, including welcome guests of various Christian denominations, to honor him who for fifty years has been an open and avowed teacher of that heresy?

"The fifty years' service of our friend has been given so devotedly to the church with which he was connected as to attract comparatively little notice outside her borders. Yet all the more on that account has he come into close relations with her and with his fellow-servants in the ministry. He has helped us all to see how empty a thing is popular applause, in itself considered, and of what transcendent worth is the love of doing good, humbly and patiently for its own sake, without regard to earthly ambitions. He has strengthened our sense of the dignity and sanctity of the ministerial office, and has shown us, both by precept and example, how true a bond of sympathy and how real a basis of usefulness is afforded to those who believe and teach the distinctive doctrines of the New Church. A faithful description of his life's work would be, in effect, a good general definition of the aims and functions of a New-Church minister. Permit me, then, to say a few words on this point.

"We who are associated together as ministers and laymen in a spiritual brotherhood, believe that the time in which we live is that foretold in the Apocalyptic prophecy, 'Behold, I make all things new.' We have been led to the acceptance

of religious truth which is to us the distinguishing sign of a new Christian Church. We behold in it the proof that the Lord has come again, and is establishing a fresh relationship with men on earth. Chief among the revelations given to us is that which makes known the internal or spiritual sense of the holy Scriptures. The law of Moses, the old Hebrew prophets, the Gospels and the Apocalypse are all seen to be resplendent with the Divine glory, and a living medium of the Divine influence. Their literal sense has special reference to particular periods and events of human history; but their deeper meaning deals with the unchanging facts and principles of eternity. The opening of this deeper meaning of the Word of God must of necessity betoken a new era in the Christian faith and experience of those to whom it is manifest; for in it are involved new views of the Lord Himself, of the relations which we bear Him, of the duties which we owe Him, of heaven, hell, and the life hereafter.

"To unfold what we may of the innumerable treasures which have lain concealed and are now brought to light, in the one infinite storehouse of Divine wisdom, is the special duty that is devolved on us as ministers of the New Church. Few there are, in the world at large, who believe in their hearts that the Scriptures are such a measureless repository of heavenly truth, and fewer still who think that the key to open it has been found. But with us there is no speculation or conjecture in this matter; our belief is founded on certain knowledge. Every time we read our Bibles, we find fresh proofs of the existence of that inner sense which is like a magnetic current between the Divine heart and ours; which likewise connects the earth with heaven; which proclaims in every verse that there is one God, and that the Lord Jesus Christ is He; which reveals the deep experiences of His earthly life, whereby the imperfections of His assumed human nature were put away, and that nature itself was glorified; which shows us that the only way of happiness consists in denying ourselves, in taking up the cross, and in following Him. Thus in the Sacred Scriptures do we see the Son of Man coming as in the clouds; and it is our delightful privi-

lege to enable others to see Him also; that by means of the light which proceeds from Him we may all be taught and led in the way to heaven.

Yet, while our efforts are particularly directed to the promulgation of these doctrines, we do not and cannot feel that the benefits of the New Church with which they are associated are by any means exclusively our own. That Church, in its larger sense, must be regarded as a new spiritual influence coming down from the Lord out of heaven, and affecting more or less nearly, the minds of all who are susceptible to it. Accordingly there is to be noticed in the world around us a constantly increasing tendency to lay aside the old ideas and customs of the past, and to strike out into new paths. This is especially observable in connection with the material and political interests of mankind. But it is not wanting in their theology. The trend of religious thought and feeling is away from the mediæval creeds and conceptions towards a more reasonable and enlightened faith. Read the sermons which are preached hereabouts today, and those of half a century ago, if you wish for evidence of the change which has already taken place. Truly in these and other signs of the times we may behold the dawning of a new age. And a new age means a new Church, a new Christianity, a new revelation or unfolding of Divine truth, a new manifestation of the Lord Himself, a new covenant between Him and His people.

"To the preaching of these glad tidings, with all that they involve, every New-Church minister is pledged, and our venerable brother has for fifty years entirely devoted himself. We, his fellow-workers, to-day congratulate him on the abundant fruit of his labors. We know, from our own experience, something about the obstacles he has encountered, the trials he has undergone, and the joy which outlasts them all and buries them in oblivion. We rejoice with him in the wonderful progress he has witnessed; yet, remembering that the new day is only in its early dawning, we look forward to future progress far more wonderful. Again do we express our gratitude for the helpful influences which have reached

us through his hands. And, finally, we pray that the richest blessings of heaven, which are eternal, may descend on him, on his beloved wife, on all who are near and dear to them, and especially on the sacred cause for which, through so many years, he has lived and labored."

Hon. Albert Mason, a justice of the Superior Court of Massachusetts, then spoke as follows, on the part of the laity: —

"In attempting to speak very briefly on this occasion for the laity, it is strongly impressed upon my mind that adequate response from the laity to faithful ministry for half a century is not in words. Poor indeed has been the soil into which the sower's seed was cast, if words alone can embody that which has sprung up therefrom.

"Reverently and gratefully would we acknowledge the Lord in what was accomplished for the Church in its infancy through the labors of that group of His servants with whom our beloved General Pastor began his ministry. We would acknowledge the Lord in the part which he, who is still with us, bore in those labors, and in the wisdom, patience, and fidelity with which he has continued to labor for us to the present hour. But if acknowledgment and gratitude have not found deeper expression in work, in work which is use, work wherein 'God worketh in us to will and to do,' in distinction from work of our own hands, then is our acknowledgment in words hollow and meaningless. If the laity have given, and are giving, this deeper expression of appreciation of what the Lord has done, and is doing, for them through a faithful ministry, there is little need that one should in their behalf add feeble words to that living response. If that response is wanting, it were to little purpose that the most fitting words in choicest phrase were spoken. If we may hope that the soil has not been altogether barren, that the laity have in some measure put in living deeds the truths which the ministry have opened to them, even feeble words will not be meaningless, and may be helpful, at least to those who speak them.

"This beautiful day, which marks the completion of half a century of ministry by our General Pastor, brings to many minds remembrance of the trying conditions under which it was begun. There had then been an ordained New-Church ministry in Massachusetts but twelve years. The trials of our ministers of that day may not have been deeper nor harder than those which the ministry of to-day are counted able to meet, but were different in kind, were more apparent, assuming forms not now encountered, and putting those who bore them to the utmost of the strength which they could then receive from the source of all strength. Mr. Pettee's ripest and best work seems to belong more to our times than to theirs, though doubtless to those who knew his earlier service there was in it the quality we have prized so much, and his training in those times had much to do with his efficiency in the different work which came to him in later years.

"The men then in the New-Church ministry, and those who entered it soon after, were of a genius suited to the work then to be done. It doubtless seems to those who knew them in that early work that we have no such ministers to-day; and in a sense this is true.

"The laymen who gathered about those early ministers were as remarkable and as distinctive in their characteristics as the leaders whose hands they stayed. What minister ever labored with such lay support as Thomas Worcester found in the two Reeds, Caleb and Sampson, John H. Wilkins, Theophilus Parsons, and that strong group of which these familiar names are only typical and perhaps the central figures. The Boston Society obtained its strength, its strong individuality, to which the Massachusetts Association owes so much, scarcely less through that remarkable body of laymen, who surrounded and sustained the strong man who led them, than through Mr. Worcester himself.

"It is no light responsibility to have inherited the mantles of such as these. If New-Church ministers are appalled at the magnitude of the work of those whose places they must fill, not less may New-Church laymen reflect upon what they must do to make good the places of those who have gone

before them. The five young laymen who came to this ancient town of the Old Colony nearly seventy years ago, to attend that celebrated council which determined that the doctrinal teachings of Holland Weeks were so wide a departure from the human formulas which circumscribed Divine truths in the accepted creed, that he could be no longer an approved teacher of theirs, were a tower of strength to the minister just emerging from the old and not fairly placed in the new. Could we detail five young New-Church laymen for such a service to-day? True, two of the five became ministers, but all were laymen then.

"Perhaps it does not help us to do our work that we should dwell upon the fact that it cannot be the work which others have done. We can do our work, and nothing is laid upon us to do which is beyond our strength. The ministry of to-day cannot do that which was required of those in it fifty years ago; but, far better, it can do the work required of the ministry to-day. The ministers do not need from us the same service which their predecessors needed, and so signally obtained from those I have named, but they do need from us the very utmost that we can do. Is the best layman's service which can be rendered more than adequate return for what the Lord has given through the ministry? Can any or all of us make adequate return for the fifty years of service completed to-day? Could I put in words all that ought to be said in our behalf, all that the occasion demands, should I dare to say it? Should I not outrun our deeds and say something which had not life in it? This much may be said: our lay service has fallen far short of that to which our General Pastor would have led us, but we would be reverently thankful that the efforts to lead us higher have not been less. Whether it be in the Divine Providence that our loved leader be with us longer or shorter, we will bear in grateful remembrance what the Lord has done for us through his instrumentality."

At the conclusion of Mr. Mason's address, the following hymn, composed by Mrs. Henrietta B. Blake, was sung:—

How blest is this day! made blest by our Lord.
Our thanks in glad praises we joyfully bring.
He hath sent us His servant to teach us His Word,
To point out the path which will lead us to Him.

Then praise we the Lord! Give thanks to His name!
The days of His faithful are long in the land.
We love and we honor the blessing that came,—
A life's pure example which ever shall stand.

Give thanks for all gifts sent down from above,
The perfect and good, by the Father of Light,
Who shows us His mercy and wealth of His love,
As well as His strength and the power of His might.

Then ring out, oh bells! make joyous your call!
Let us lift up our hearts on this festival day!
Praise, praise the kind Father, the giver of all:
May His love Divine with us evermore stay.

Mr. Lucius Faxon, who had been designated by the Abington Society to represent it, then said: —

"I have been invited to say a few words on the present occasion, as I understand on account of my being the only survivor of the first temporary organization of a circle of receivers of the New-Church doctrines in Abington.

"As long ago as 1827 there were twelve of us young men who united in instituting Sabbath worship in the west part of the town, at the house of one of our number. We belonged to four different families, namely, three Noyeses, three Cobbs, three Robbinses, and three Faxons. At first no females among our associates were ready to join us in our worship. My brother Elisha was made leader in our meetings, which we all seemed to enjoy very much. I do not remember much about the order at our worship, but I remember that we had New-Church sermons read, with portions of Scripture, and the Lord's Prayer, and I presume we had singing, as most of our number were somewhat musical. Occasionally, Rev. Eleazer Smith came and preached to us.

"I notice by our records that we were organized as a distinct, religious society by the civil authorities in 1830; and on the twenty-fifth day of February, 1835, our Society was

received and instituted according to the recommendation of the Thirteenth General Convention. The number then received and declared to be a regularly instituted Society of the New Church was twenty-four. Of this number there are only five now living, one male and four females.

"Mr. Pettee was invited to become pastor of our Society by a committee appointed for that purpose, May 20, 1838, and on Sunday, May 27, an answer was received from him accepting the invitation. On page 25 of our record, we find the following: —

"'ABINGTON, July 25, 1838.

"'This is to certify that Joseph Pettee has been this day introduced into the second degree of the New-Church ministry, and that he has been ordained as the pastor of the First Society of the New Jerusalem in Abington.

"'(Signed) THOMAS WORCESTER.
"'*An Ordaining Minister of the New Jerusalem.*'"

"From the time of his ordination to the time when the Association invited him to become the pastor, or Assistant Presiding Minister, we enjoyed a long season of quiet work and reasonable prosperity. And we acquiesced in Mr. Pettee's decision to resign, after having been pastor of our Society for thirty-six years, only on the ground of his being invited to occupy a more extensive field of usefulness in the Lord's New Church. And that we did well in so deciding, I think we have the testimony of all those who know of his faithful and comprehensive work in all that belongs to the office of Pastor of the Massachusetts Association."

After Mr. Faxon's remarks, Rev. W. H. Hinkley was called on, as Secretary of the Board of Missions, of which Mr. Pettee is Chairman, and testified to his long acquaintance with him, and to the good influence which Mr. Pettee had always exerted.

Rev. T. O. Paine then expressed the pleasure which he felt in being able to testify to his appreciation of Mr. Pettee's work, saying that we were too apt to leave such words unsaid, and thus to fail of giving proper encouragement to faithful workers.

Rev. Jabez Fox called attention to the fact that Mr. Pettee was really the first to act as General Pastor with no local duties, and expressed his belief that the example of humility which he had set would be helpful in the future to others who might enter into this use.

Rev. T. F. Wright, who under appointment acted as Chairman, then read letters from Rev. Chauncey Giles, President of the General Convention, Rev. Richard Storry, of England, who completes his fiftieth year as a minister in November, and Rev. J. R. Hibbard, D. D.

Mr. Giles said: —

"I must depend on you to present my congratulations to Mr. Pettee on completing a half century's service in the ministry of the New Church, with a good prospect of continuing his useful work some years longer. I shall be with you in spirit, and should be delighted to be with you in the flesh, to join the other friends in showing my regard for one who has been so faithful and useful a minister in the New Church. That your meeting may give him strength to prolong his days with us, and continue his important use, is the sincere prayer of

"Your friend and brother,

"CHAUNCEY GILES."

Mr. Storry wrote: —

"I am happy to learn that the friends of your General Pastor have determined to celebrate the jubilee of his ordination. I, who am to have my golden wedding this month, having been mercifully permitted to have by my side 'the wife of my youth' throughout the half century, and the jubilee of my ordination in November, may be permitted to express my sympathy with Mr. Pettee in this celebration, and shall be happy through you to offer my congratulations on the occasion.

"The jubilee of a minister's ordination is not an every-day occurrence. Few men enter the ministry before they have attained to mature manhood, so that the fiftieth year of their ordination is evidence of advanced life.

"There is sometimes a feeling in youth that the season of old age is one of depression and gloom, — of days wherein we shall say, 'I have no pleasure in them.' This is far from being the case. The seasons as they pass have their several enjoyments. Spring with its budding promise leads the way to the bloom of summer, summer to the golden fruitage of autumn, and autumn to the enjoyment of these riches of the earth in the quiet retirement of the winter. And so it is in the several periods of human life. We sow in early life the seeds of the character which is formed and matured in the summer of early manhood and the autumn of advanced life; and we enter into the enjoyment of this ripened harvest of good in the calm reflection, the careful review, and the hopeful prospect of the final issues of all the states of varied experience through which we have passed.

"And how marvellously assurant is the prospect which the writings of the New Church place before us! The future as revealed by our great author is commended to our acceptance by its perfect harmony with the best instincts of our regenerate nature. It is a future of ineffable perfection and inexpressible mercy, providing, for the good, a perfect human home and an endless human joy; and for all, the highest state which their previously acquired character has made them capable of entering into.

"May it be the lot of your aged General Pastor, at the end of his uses to the Church on earth, to find his place, as I hope to find mine, in one of those heavens of highest use which the Lord has provided for those who truly love and faithfully serve Him. I am, very sincerely yours,

"*Heywood, July* 2, 1888. Rd. Storry."

Dr. Hibbard wrote: —

"When a lad of some five years, our nearest neighbor, living a mile distant, was seen with a staff walking slowly up the path that led through the woods and along the bank of the little stream in southern Ohio, upon which our comfortable log cabins were situated. He had been very ill of fever, and his appearance was a surprise to the family. Father and

mother and the children ran to the door to see him. And my father, as he saw him twenty rods away, said (and I remember his words as though they were spoken yesterday), 'Dear Mr. Moore, how feeble he seems; he walks like an old man. Well, he must be forty years old." The words repeated themselves to me, 'forty years old.' Mr. Moore 'forty years old.' So far as I remember this was the first time that years and age were associated in my mind. And 'forty' was almost as many as I could count. And I thought 'Will father and mother live to be forty years old? Will my brother and my sisters and I? Will *I* live to be forty years old? How long a time it will be! How very, very old I will be, if I live so-o-o-o long.' My father went down the path to meet him; and as he came up, leaning on my father's arm, and was helped to a seat in mother's large, old-fashioned, armed, splint-bottomed, rocking-chair, I looked at him with a new, strange feeling of reverence and awe that I had never felt for him before. An 'old man!' 'forty years old!'

"Were I again a little boy, and should I see Mr. Pettee as I then saw that neighbor of my father, I should, perhaps, be not more impressed. Yet here he is before us with his white hair and reverend appearance, and nearly twice forty years circled in his life. Fifty years ago he was set apart by the Divinely-appointed representative ceremony, — the laying-on of hands, — to the work of the ministry in the New Jerusalem upon the earth. For fifty years he has been laboring in the performance of that use. Since he began to work what changes have taken place. His name alone remains of all that were upon the list of ministers in 1838. Ten months later, June 9, 1839, I, who had been for two years preaching the Heavenly Doctrines in the old Church, was baptized, and by the venerable Carll and Hurdus ordained, 'To preach and teach the Heavenly Doctrines of the New Jerusalem, to baptize, and to officiate at funerals.' And three months afterwards, the now aged Warren Goddard was ordained; and we two, with Mr. Pettee, are all who remain still in this world of those who were ministers of the New Church in America in 1839. Our early associates in the min-

istry were all of them older than ourselves. Gradually, one after another, they have passed onward and their places have been supplied by their children, and their children's children, and others, until for many years our associates in the work of the ministry have been of the second and third generations of those with whom we so heartily clasped hands in our earlier annual Conventions, — Hargrove, Hurdus, Carll, Roche, Doughty, Newport, Henry, Samuel, and Thomas Worcester, the Powells, — father and son, — Seddons, DeCharms, Smith, Hayward, Rodman, Worrell, Wilks, Perry, Field, Silver, Stuart, Brickman. These whose names I give from memory, — I have no list, — with others, have gone forward. In the earlier half of the present century they were the ministers who assembled with us in annual convention; and with all but three or four of them I have met and worked in those olden times. And Mr. Pettee, I suppose, may have met and worked with all of them; these among the ministers only. Among the lay brethren the changes are equally great. Our old lay brethren are nearly all of them in the spiritual world. Those who then were boys and young men are now gray-headed workers in the lay uses of the Church.

"In a conversation with Rev. Thomas Worcester in his parlor in Louisburg Square, some thirty or forty years ago, I asked him who were his principal or leading members upon whom he could depend for assistance and the performance of good church work. In answering he mentioned several. Among those whom I remember, Messrs. Caleb and Sampson Reed, Mr. Wilkins, Mr. Marsh, Mr. Webb, Mr. Parsons, Mr. Carter, Mr. Chandler, and several others, and then he added, 'Besides these, we have several boys and promising young men who are beginning to do some work.'

"Among the boys, he named James Reed, his own son John, William Parsons, young Carter, and I believe young Dewson (of the latter I am not sure), and as young men who were beginning to be useful the 'Webster brothers' and others. The first-named fathers have all gone home. The boys are now 'old boys.' One of the 'promising young men' named has joined the fathers in the company above, and the

other has been for many years one of the fathers in the Church on earth.

"In our annual meetings, for many years, we seldom failed to see the tall forms of Uncle Hobart, R. L. Smith, Mr. Sewall, Mr. Hoskins, and many others whose places in the yearly gatherings are filled by younger faces.

"'One generation passeth away and another cometh, but the earth abideth forever.' The membership of the Church on earth is continually changing; but the New Church is 'the Bride, the Lamb's wife.' She will never grow old; will never die. The stream that gives her life flows on and ceases not. The River of Life issues from the threshold of the throne, and will flow on forever. And ages of ages as they roll onward shall bear witness to the fruitfulness of the trees that grow in the midst and on either side of it. 'The fruits are abundant and varied every month; and the leaves are for the healing of the nations.'

"Dear Brother Pettee, were it the Lord's will, I would be so happy to be with you, and with the brethren assembled to greet and bless you, and to thank the Lord for His mercy to you, and to His Church, through you, for these last fifty years; but it is not now to be. In this world, time and space are elements that cannot be entirely overcome.

"Forgive me, my dear brother, and assembled brethren, if in these many years, I have said or done ought to grieve you, as I may through unwise zeal have done.

"And now, praying to the Lord for His continued blessing upon you and all who are assembled to greet you, I remain your sincere friend and brother in the Lord's New Church,

"*Zurich, Switzerland,* J. R. Hibbard.
"*June* 28, 1888."

The following hymn, composed by Mr. Lucius Faxon, was then sung:—

"Be Thou, O God, exalted still,
For ever will I do Thy will;
Thy will my law, Thy word my God,
Thy kind permits my chastening rod.

"Thy vineyard, Lord, these fifty years,
Have claimed my labors and my fears,
And still there's endless work in view
For countless laborers to do.

"The field, already choked with weeds,
A multitude of workmen needs;
Workmen who know their Master's will,
And willing men, and men of skill.

"Our patriarch who leads the van,
Behold, and follow, all who can;
Let self-denial strike the lyre
And fill all hearts with heavenly fire."

Rev. Joseph Pettee was now invited to respond. He began by thanking all present for their friendliness and the speakers for their words, which he did not take to himself, for he as well as they knew the source of all our successes. He then read this address: —

"In the announcement of this service made in the *Messenger* of last week, it was stated that after several preceding exercises a response would be made by me. What I have prepared for the occasion may not be strictly of the nature of a response. But, perhaps, I may not be regarded as departing very seriously from the programme, if I say a word in regard to my experience in the ministerial office, and make a suggestion upon the subject of the brotherly relation of ministers and people, and the duties growing out of this relation.

"A passage of Scripture from which during my ministry I have received much practical instruction, is one contained in MATT. xix. It embraces the conversation of the Lord with the young man who came to Him with the inquiry what he should do that he might have eternal life. I have preached from it several sermons, each giving some aspect of the truths suggested by the passage. I have quite a distinct recollection of a very early, it may be the first, discourse based upon it. My impression of the idea of the young man was that he had kept the commandments without fail; had kept them in his own strength; and that he was to continue thus to keep them, with no sense of lack of ability in himself to do

it. So he was to be good, and all his goodness was to be his own. He had no conception that there was 'none good but One, that is, God.'

"The Lord's reply to the young man's question as to what he lacked, was: —

"'Go thy way, sell whatsoever thou hast and give to the poor, and thou shalt have treasure in heaven.'

"My impression in regard to the import of this was that the selling what he had and giving to the poor was becoming divested of his sense of self-sufficiency, and coming to appreciate the fact that God alone, Who was practically poor to him, and was in fact, poverty itself in comparison, was possessed of real goodness; and that it was by coming into a state of heartfelt acknowledgment of this that he would have treasure in heaven, and so would have eternal life.

"This first impression of the teaching of the passage, modified indeed, but not essentially changed, after fifty years, comes back to me with only added force. I had then, in my understanding, some idea of the lack that existed in me, and of the change that needed to take place, — the change from confidence in my own power, and the change from want of appreciation of the power of Him Who alone has power, to that of the heartfelt conviction that I had in myself no power for goodness, and that all such power must be from the Lord.

"From that time to this, some of the time distinctly thought of, but most of the time out of the consciousness of the active mind, the Lord's declaration, 'Go sell what thou hast and give to the poor, and thou shalt have treasure in heaven,' has been with me; and its import has been: Come to know practically, from year to year, your own insufficiency, that without Me you can do nothing.

"This is the lesson which the Lord, so far as He could obtain my free consent, for without this He can accomplish nothing, has been endeavoring to teach me through all these years. And just in the degree that I have come practically to know that nothing which is good and nothing which is

true in my ministerial service, has come from me, and just in the degree that every such thing is in my heart referred to the Lord, just in that degree, and no further, has the lesson taught fifty years ago been successfully learned.

"It was as pastor of the Abington Society that I was ordained fifty years ago today. I am not now in this office, and another fills it, who, I rejoice to know, is doing for the people worshipping here more useful work than I could have done. But I still occupy the pastoral office in another body; and it seems appropriate that, on this occasion, I should say a word in regard to the relation between pastor and people.

"The first thing to be said is that pastor and people are brethren. The pastor is not master and the people servants. The Lord says: —

"'Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren.' — MATT. xxiii. 8.

"The true pastor is a child of the Lord; and true lay members of the Church are children of the Lord; and pastor and people, being children of the same Father, they are brethren of each other. As they are equally children of the Lord, they are equally related to Him, and are equals, in all that is essential, of one another. The qualification of a pastor to teach and lead is from the Lord. He cannot do this successfully from himself. The qualification of laymen to be taught and led, is also from the Lord. They cannot hear and learn truly from themselves. The pastor in order to do his work successfully must set aside his own selfish will and self intelligence, must set aside his own ambitions, and must be led by the Lord. He must teach from Him, and lead from His spirit, which is revealed in His Word. By so doing, and by so doing alone, he worthily fills the place of pastor to his flock.

"In regard to this, an experience of my early ministry may serve as an imperfect illustration. It was my custom at a certain period to take as my texts portions of the same Gospel, or other part of the Word, in course. When a sermon upon one portion had been delivered, the succeeding

passage which had been carefully read in connection with the preceding one, when that was being considered, came up for consideration. I recall distinctly what the first aspect of it was. I had no conception, and was deeply sensible that I could of myself have no conception, what its teaching that I needed to see and impart to the people was. I would read it again and again and, in connection, read explanations or things bearing upon it, which I could find in other portions of the Word, and in the writings of the Church. I would meditate upon it in the day, and before going to sleep at night, and go to sleep with it in my mind. Usually when I awoke, what there was in the passage for me to teach would take some form, which, after two or three days of similar experience, would become sufficiently clear to be written.

"This will give some idea of the experience of one of the humblest of pastors, in being led out of his own will and his own intelligence, and into that from the Lord in His Word, by which he ought to be led and to lead others. Other pastors are of course led out of themselves, and into the truth of the Lord's Word they ought to teach, in ways that they would describe in different language, perhaps, but looking in the same direction.

"So far in regard to the pastor's use in teaching and leading from the Lord. Now in regard to the laymen's work, which is entirely in correlation with that of the pastor in teaching. As it is necessary for the pastor in doing his work to see and distinctly to acknowledge that he has no power in himself to supply the needed message, so the laymen must recognize the truth that they have no power of themselves worthily to receive the Lord's message, and that in order to do it, they must set aside their own will and intelligence and must hear the Lord's sayings, coming indeed through the pastor, but not the pastor's at all; and, looking to the Lord for strength, must faithfully do them as His instructions.

"We see from this how entirely remote the relation of pastor and people is from a mere personal relation. In an imperfect natural state, more or less of what is personal is liable to be-

come mixed with it; but in the description just given of what the pastor and people have to do worthily to fill their places, that is, to fill them from the Lord and not from themselves, we see that what the pastor does must, if justice is done by him, be referred to the Lord; and we see that what the people do in rightly hearing and worthily receiving, must, both by them and the pastor, be referred to the Lord. And we see from this how entirely out of place it is for a pastor to seek personal praise to himself or for the people to be giving it. If he is wise and if he fears the Lord, and he is wise and fears the Lord if he attributes all good to Him and not to himself, and if he is thus a good and faithful pastor, he should be respected as a worthy brother; and if the people are wise and fear the Lord, and they are so if they attribute to the Lord all power for good in themselves, and are faithful doers of the Word, they should be respected as worthy brethren; and the word brethren includes both sexes.

"That in the true relation of pastor and people, the personal element must be entirely subordinate, we see also from the teaching of the doctrines in regard to what constitutes heaven and the Church. We learn that it is not what is from the angels that makes heaven, or what is from men that makes the Church; but that, in both cases, it is solely what is from the Lord; in the one case in the angels, and in the other in men. What makes heaven is the Lord Himself in the angels; and what makes the Church is the Lord Himself in the pastors and people of the Church. How perfectly this is recognized by the angels we see from this: that they confess that they have nothing of wisdom and intelligence from themselves; and confess it with such fulness of acknowledgment that they are much displeased if anything of these is attributed to them. It is so incorporated in the life of their souls that the Lord alone is in Himself good, and that without Him they can do nothing, that they perceive most distinctly that attributing their wisdom and intelligence to themselves would be taking what is Divine from the Divine and claiming to themselves what is not their own; and so would be the crime of spiritual theft. — *See* A. C., 4295.

"This sentiment is in the process of development in the faithful pastors and people of the Church; and the more it obtains an embodiment in their lives, the more fully does the Church on earth really exist."

At the conclusion of Mr. Pettee's address, which was listened to with the deepest interest, all joined in singing the first Psalm.

Rev. J. E. Werren, pastor of the Abington Society, then pronounced the benediction.

After these exercises, which had lasted some two hours, all present were invited to come forward and greet Mr. Pettee and his wife, now in the fifty-fourth year of their married life. Each one who did so received a flower as a memento, and all then proceeded to the lecture-room where an excellent collation was served by the Abington friends.

There were present, besides those already mentioned, Rev. Messrs. George F. Stearns, H. C. Dunham, and G. S. Wheeler; also Mr. Thomas Cushman, of Bridgewater, a member of the Association at its first formation, and others who enjoyed speaking together of the early days.

THE KINGDOM WITHIN.

In the deep quietude of faith's still hour,
My soul looks inward on her fair estate;
And speaks the sovereign name whose saving power
Crowns all who stand and wait.

Of that divinely brooding power a part,
I cannot be of evil overcome;
Except, deceived, I let the subtle art
Of sense my soul benumb.

And groping blindly in the dust with doubt,
If there be any good or truth withal,
My inward fret and discontent work out
My swift decline and fall.

Shall I endure the scorpion sting of pain,
And nurse the morbid humors of the flesh?
Nay, let me summon reason to take rein,
And hold my foes in leash;

Until I reach the wide, celestial calm
Of oneness with the universal will,
Wherein I find a sure and healing balm
For every mortal ill.

Why look afar with vague, thin hope to win
An unknown heaven on the other side,
While here and now, if I will enter in,
The gate is open wide?

The pure content which is my right divine,
Belongs not to the future world alone.
Today the peace and power of heaven are mine,
If I but claim my own.

Brooklyn, Pa. ANNIE L. MUZZEY.

A VOLUME OF ADVERSE CRITICISM.

IT has been a common saying among us that no one has produced a careful criticism of the doctrines of the New Church, and the wish has often been expressed that the defenders of our faith might have something to deal with besides little slanders and brief articles in periodicals. The rule has now an exception in the form of a volume* of some four hundred well-filled pages, an English work deserving attention.

We find at once that the writer makes no pretense to know the works of Swedenborg, whom he calls the baron. He tells us that he once met a man in New Zealand who did not seem to hold orthodox views and who was found to possess a little tract written by one of our ministers, Rev. Woodville Woodman. This Mr. Woodman, who was inclined to debate, both

* "Swedenborgianism" or "An Assault on Christian Doctrines." By R. A. Hall. Incumbent of Quivvy, Ireland. London: Wm. Hunt & Co. 1888. pp. 420.

with voice and pen, had published in 1867 a criticism of a tract which had been published by a clergyman of the English Church named Robson. Mr. Robson did not attack the New Church, but offered a vindication of views which Mr. Woodman had discarded and was accustomed to oppose. Mr. Hall has simply entered into this controversy, by taking up Mr. Woodman's tract line by line and defending Mr. Robson. Mr. Hall has been twenty years about this work, and Mr. Woodman, for whose benefit he especially prepared it and to whom he presents it, deceased in 1872. Mr. Hall's volume is certainly, therefore, a curiosity of literature. He gives it the title of "Swedenborgianism," when he should have said "A Swedenborgian Tract," and he assails Mr. Woodman's very brief argument under the idea that he is dealing with the system itself. Fortunately Mr. Woodman dealt with some leading points, and therefore Mr. Hall was led to discuss them, though equally essential matters he did not find mentioned and did not consider at all.

The ground taken by Mr. Hall is as strange as the idea of his book. He simply declares the truth of every position assailed by Mr. Woodman. He opposes the eighteenth century theology to that of the nineteenth. We can think of no criticism so fruitless as that which Mr. Hall makes by expressing the utterly mechanical and material views which he holds. We have only to point out his views to show that his remarks need no answer except the saying, "Let the dead bury their dead."

We make a few extracts from the various chapters in which Mr. Woodman's views of the Trinity, the Atonement, Imputed Righteousness, the Intermediate State, the Judgment, the Resurrection, and the Lord's Second Coming are discussed: —

"The apostles are directed to baptize all nations in the name of three persons. 2 Cor. xiii. 14 is an invocation to three distinct persons. Through means of one person, with the assistance of a second person, we can gain access to a third person. The Father, Son, and Holy Ghost have distinct personal existence. The Trinity of God consists in the respective consciousness of three

distinct personalities dwelling in one individual and unlimited unmaterialized essence. Three distinct persons in the Divine nature possessed of separate and independent consciousness. The word 'person' rather means, and is generally applied to, one's individuality or consciousness of one's self. The spirit has a mind or intent of his own, and He and the Father mutually understand each other. The joint work of the three Divine persons. Christ and the Holy Spirit were distinct persons, both employed in the economy of man's salvation."

Thus it will be seen by a short method that Mr. Hall's and Mr. Woodman's positions are utterly incompatible, the one contending for the baldest tritheism, and the other for a view which even the so-called orthodox now favor as alone reasonable, in that it avoids the mediæval polytheistic conception of God.

We continue with extracts from other chapters in the belief that they furnish their own answers: —

"As the three Persons were co-equal in every respect, they must consequently have had the same views on the subject of justice and its necessary action. It was agreed after mutual consultation as it were, that the Son should become man. It was love to their sinful creatures which prompted them to plan the scheme of redemption and to take the lively interest they do in carrying out in time all the details of its operation. God could not consistently accomplish His saving purpose unless He had the requirements of the law met and discharged some way or other by a human representative of the race; that we, who had no righteousness of our own, might be accounted righteous or justified, which is equivalent to our being pardoned and taken into Divine favor. Our Saviour's sacrifice on the cross as belonging to the expiatory list, was really a true, vicarious, propitiatory sacrifice for our salvation. We require the services of our sympathizing Intercessor to use His influential interest in our behalf with an offended God, to apply afresh the healing benefits of His precious blood-shedding for the obliteration of contracted guilt. Where He is said to plead or pray for us, it involves the idea of His doing so for us with another party; and who can that be but His own Father? Penitent believers have gracious access to God the Father through the blood of Jesus Christ, and in consequence of His indefatigable and prevailing intercession at the right hand of God. There are

two Paracletes, one our Advocate in heaven and the other our Advocate on earth. In addition to the imputation of sin to those who have personally and directly contracted actual guilt of their own, the sin of Adam and the sins of others are indirectly imputed to us, and experienced to be the case from the infliction of several judicial chastisements upon us, for sins which we ourselves had not actually committed."

Mr. Hall's views of resurrection and kindred subjects are equally remarkable: —

"We are informed that we shall, at the resurrection, live in bodies made similar to our Saviour's, of flesh and bone, that could be touched and seen. We are not to be restored to physical life in other bodies, but in those bodies we left at death. We are perfectly warranted in believing that there will be a literal resurrection of the body under a more perfected material organical structure. The expression, 'flesh and blood cannot enter the kingdom of God,' does not disprove that flesh and bones can. Though the resurrection saints may be, more than probably, commissioned and permitted to roam to and fro through other worlds, still it would seem to be more agreeable to the teaching of the Bible that this planet shall become their headquarters and principal abode."

Thus Mr. Hall presents the Second Coming: —

"There is a distance more or less between the physical worlds hung in space, and therefore, when our Saviour as man left this world, He must have had to traverse over the distance that intervenes before He could reach the locality of His present abode. Hence His future descent to be like His ascension, will take place in the material world, where not only will the effects of His return be perceived, but also the event itself be clearly seen with the naked, human eye by those alive then on this natural sphere."

Mr. Hall uses many epithets in speaking of Mr. Woodman. These too are their own answer. His annoyance at the rise of what he calls "mushroom sects" has fully expressed itself; but, as to making an assault on our doctrines, since he did not know what they were, we do not see how we can receive anything but aid from his repetition of some of the grossest errors of the past.

Bridgewater, Mass. T. F. Wright.

ABRAHAM T. LOWE.

By the death of Abraham Thompson Lowe, which took place in Ashburnham, Mass., July 4, 1888, a striking and familiar figure is removed from Boston streets, and from the visible membership of the Boston Society of the New Jerusalem. He was born four years before the beginning of the present century, on August 15, 1796, and was, therefore, at the time of his decease, a little less than ninety-two years old. His native place was Ashburnham, and he was the son of Dr. Abraham Lowe, a practising physician of that town. He himself in early life followed the same profession, being fitted therefor at Dartmouth College, where, in 1816, he received the degree of M. D. For the greater part of nine years he practised medicine in Ashburnham, at the end of which time he removed to Boston. Here he continued to reside, with some interruptions, during the remainder of his natural life.

Coming to Boston in 1825, Dr. Lowe entered at once on a mercantile career. He established himself in the drug business, being joined soon afterwards by Mr. Sampson Reed. In 1839 the firm of Lowe & Reed was brought to an end by the withdrawal of the senior partner; but the house has continued in successful operation to the present time under various names, having included among its managers, beside Mr. Reed, — Dr. Benjamin F. Wing, Mr. Thomas Reed, and Messrs. William J., George, and E. Waldo Cutler, the last three being nephews of Dr. Lowe.

After his retirement from regular business, Dr. Lowe gave his attention to various matters of public and private interest. He was a director in several financial corporations, and served in the Boston city government and the Massachusetts legislature. From 1849 to 1859 he resided in Bridgewater. In the latter year the Safety-Fund Bank of Boston was instituted, and he was made its president. This bank afterwards became the First National, and has had an exceptionally pros-

perous career. Dr. Lowe remained at its head until 1881, and continued, till his death, on its board of directors.

Our friend was a calm, cautious, and sagacious man of business, whose judgment was greatly respected by all who were brought into commercial relations with him. But comparatively few of these associates were aware of his literary tastes, and of the wide range of his interests and pursuits. He was the author or compiler of several published volumes, among them two school-books, a work on the "Vegetable Materia Medica," and the excellent little collection of essays, entitled "Fragments of Physiology," which appeared in 1877, when he was over eighty years of age. He also contributed a number of articles to this MAGAZINE. In the volume for 1853 or number 26 of the old series, I find a paper on "Physiology;" two years later, one on "Language;" in 1868, one on "Skepticism;" beside others which might be named. Some of them were first delivered as lectures before the Boston Society or the Massachusetts Association.

These productions are a partial indication of the interest which he felt in spiritual and religious matters. He united with the Boston Society in 1835, and for the fifty-three remaining years of his life was a devoted and consistent member of the New Church. Simple and unassuming in all his ways of life, he belonged to a class of men, by no means too numerous, who make small outward show of their religion, but are none the less earnest and sincere. His deep regard for the Church and her doctrines, and for all that concerns her welfare, was especially noticeable during the comparative retirement of the last seven years, when the cares of business ceased to press upon him. In his will he bequeathed to the Convention's Theological School, $3,000; and to the Boston Society, $5,000 for the reduction of the Church debt, and $3,000 for the benefit of the deserving poor.

Dr. Lowe always cherished a strong affection for his native hills, and for many years past has spent at least a portion of the summer among them. In accordance with his wish, oft repeated during the last winter and spring, when his memory of things in general had become dormant and inactive, he was

removed from Boston to Ashburnham as early as practicable the present season, and there he passed away unconsciously in a quiet sleep. His only surviving son, Dr. Lewis G. Lowe, well known to members of the New Church in Massachusetts, was with him at the time of his decease, having been aided by his wife and children in the performance of every filial office during the last brief space of weakness and decline.

Boston, Mass. JAMES REED.

LORD, let me talk with Thee of all I do,
All that I care for, all I wish for, too.
Lord, let me prove Thy sympathy, Thy power,
Thy loving oversight from hour to hour!
When I need counsel let me ask of Thee;
Whatever my perplexity may be,
It cannot be too trivial to bring
To One who marks the sparrow's drooping wing;
Nor too terrestrial, since Thou hast said
The very hairs are numbered on our head.
Do money troubles press? Thou canst resolve
The doubts or dangers such concerns involve.
Are those I love the cause of anxious care?
Thou canst unbind the burdens they may bear.
Before the mysteries of Thy word or will
Thy voice can gently bid my heart be still,
Since all that is now hard to understand
Shall be unraveled in yon heavenly land.
Do weakness, weariness, disease invade
This earthly house, which Thou Thyself hast made?
Thou only, Lord, canst touch the hidden spring
Of mischief, and attune the jarring string.
Would I be taught what Thou wouldst have me give,
The needs of those less favored to relieve?
Thou canst so guide my hand that I shall be
A liberal "cheerful giver," Lord, like Thee.
Of my life's mission do I stand in doubt?
Thou knowest, and canst clearly point it out.
Whither I go, do Thou Thyself decide,
And choose the friends and servants at my side.

—*London Witness.*

OPEN LETTERS.

LETTER FROM THE AUTHOR OF A MEMORIAL TO CONVENTION.

July 10, 1888.

Editor of the New-Jerusalem Magazine: —

Dear Sir, — The subject seems to me a momentous one. So great has been the desire (laudable desire) of building up as much as possible an external organization, that, along with any proposed new-comer, has been welcomed any crude notion of the new comer. More or less, I think this has been the case; and thereby, as I think, it has come about, that into the general stock of supposed New-Church principles have been assimilated a vast number of wild and amongst themselves utterly discordant notions, bred of brains of exceedingly feeble power and superficial education. Thus it has come about, as I think, that the core of New-Church theology, — consisting as it seems to me of the four doctrines of practical and actual repentance, of a Man-God separated from nature by a distinct, human-shape outline, of an actual creatorship of a real material world as a genuinely reactive basis for life to play its movements upon, and of the holiness of the literal sense of the Word, has been largely eaten out amongst the more studious of Swedenborg's reputed disciples, so that, in fact, the more ignorant and simple-minded are chiefly those with whom a sense of the New-Church doctrine is now abiding. Almost no one who desires to enter more deeply into the New-Church doctrines than a knowledge of a few general principles and of what belongs to a life of upright, simple obedience, thinks it in the least necessary that he should first obtain vessels for the new truths by a diligent preparation through scientific studies, such as that which Swedenborg for many years underwent before he was permitted to engage his mind with theology. Therefore, as it seems to me, there is very little fundamental comprehension of the doctrines; nor do so-called receivers see them under and in forms of actual realization in the material world, as so largely they might do, would they but take seats at the door of the feast of wisdom, and learn the facts of nature. Hence, as I think, so-called receivers are not much

shocked at the caricatures of New-Church philosophy which prevail among us; for since New-Church expressions are adhered to with faithfulness in these caricatures, and since mere expressions are always satisfactory to those who do not understand the meaning within the expression, the so-called receiver generally cannot see that the presentation is a caricature.

I shall not, however, weary you as several times before I have done with my jeremiades. Let each one of us take such comfort as he can in the prospect — if he sees it — of an utter ploughing up of the various noxious growths called collateral writings, in our insignificant corner of the field of religious literature, by the triple steam-plough of science, which is turning under the sod pretty much all the existing religious notions. Some useful plants in our corner and elsewhere will undoubtedly go under for a time; but let us trust they will all sprout up with renewed strength in that well-loosened and triturated soil where nothing will be permitted to grow which is poisonous.

New York. MARSTON NILES.

THE CITY IN THE HILLS.

THERE lies a little city in the hills;
White are its roofs, dim is each dwelling's door,
And peace with perfect rest its bosom fills.

There the pure mist, the pity of the sea,
Comes as a soft white hand, and reaches o'er
And touches its still face most tenderly.

Unstirred and calm, amid our shifting years,
Lo! where it lies far from the clash and roar,
With quiet distance blurred, as if thro' tears.

O heart that prayest so for God to send
Some loving messenger to go before
And lead the way to where thy longings end,

Be sure, be very sure, that soon will come
His kindest angel, and through that still door
Into the infinite love will lead thee home!

— *Edward E. Sill.*

SWEDENBORG STUDIES.

CONJUGAL AND CONJUGIAL.

THE Rev. G. N. Smith, in his article published in the *New-Church Messenger* of August 10, 1887, the third in a series of papers "On some names and why we use them," claims that the two Latin adjectives *conjugialis* and *conjugalis*, while bearing in their vernacular precisely the same meaning, are used by Swedenborg in his theological writings to mark two shades of meaning, namely, the first of them to designate the human love born of the Church, the second to designate a merely natural and common thing which has nothing of the Church in it. This theory I have always supposed originated with the Rev. John Clowes, the English translator of Swedenborg's "Treatise on Conjugial Love," and has been accepted by all succeeding English translators of Swedenborg's theological works. At an early period of my reception of the heavenly doctrines I called this theory in question, and several years ago sent an article, in which the reasons of my dissent from the common opinion were stated, to the *New-Jerusalem Magazine;* but the Editor having lost the manuscript, I soon after wrote another article of the same purport with the first, which was published in the *New-Jerusalem Messenger.* After a considerable lapse of time the article obtained a response from the late Rev. T. B. Hayward. Mr. Hayward, if I understood him correctly, admitted the validity of my arguments, but took the position that as the word *conjugial* had obtained universal currency among the receivers of the heavenly doctrines, it was best to waive all doubts as to its possessing the authorized stamp, and to accept it as a true, genuine word in the New-Church vocabulary. This decision did not satisfy me, but as no one besides myself seemed to take any interest in the question, I forebore to say anything more on the subject, taking care, however, to reject the word *conjugial* both in my

written and spoken speech, and to use the well-known, duly authorized, word *conjugal* in its place. And why should I not? Does not our well-known, venerable, universally accepted English word *conjugal* signify all that Swedenborg ever intended to express by the adjective *conjugialis* when used alone by itself, unmodified by an adverb or other part of speech? I call upon Noah Webster to answer this question: —

"Conjugal, adj. [Lat. *conjugalis*, from *conjux*, husband, wife, consort, from *conjugere*, to unite, to join in marriage. See CONJOIN]. Belonging to marriage, suitable or appropriate to the marriage state; matrimonial, connubial. 'Conjugal affection.' Milton."

Such is Noah Webster's answer to my question, and I deem it an all-sufficient answer.

I shall next present the lexicography of the two Latin adjectives *conjugalis* and *conjugialis* as given in the following work, namely: *Totius Latinitatis Lexicon; Consilio et Cura Jacobi Facciolati opera et studio Aigidii Forcellini lucubratum.*

These two editors born about two hundred years ago, stood to each other in the relation of preceptor and pupil, and belonged to the race of literary giants which sprang up in Europe soon after the Lutheran Reformation. Every learned and intelligent classical scholar knows the value and authority of this reference; I need not, therefore, expend a single word in the commendation of this great work; it is proper, however, that I should state that I here refer to the edition of the work now publishing at Padua in six quarto volumes of about one thousand pages each, of which nearly all the volumes have appeared. Here follows the lexicography in question: —

"Conjugalis, e, adj. *ad conjugium pertinens, connubialis, jugalis, conjugialis.*" [Here follows a list of quotations in which the word is used, drawn from Tacitus, Seneca, Augustinus, (Bishop of Hippo), J. M. Columella, and C. J. Hygenus. These quotations not bearing directly upon the question at issue I omit.]

"Conjugialis, e, adject. *ad conjugium pertinens, connubialis. Ovid.* 6 *Met.* 536. *Conjugialia jura. Id.* 5 *Ibid.* 3. *Conjugialia festa, Id.* 11 *Ib.* 743. *Conjugiale fœdus.*"

These data, both Latin and English, having received the consideration which is due to them, the following conclusions are easily reached, namely: (*a*) that the two words, *conjugalis*, *conjugialis*, are identical in meaning and that this mean- is clearly and fully defined by Noah Webster; (*b*) that the form *conjugalis* is the form universally adopted by all writers of classical repute, except Ovid, and it may be observed, perhaps, except him alone, who uses the form *conjugialis*; and (*c*) that in translating the Latin of Swedenborg into English, we need not invent a new word *conjugial*, our word *conjugal* expressing all that Swedenborg intends to express by the form *conjugialis*, when used without a modifying word or phrase. It is my opinion that Swedenborg when he wishes to express anything signified by our English word *conjugal* as defined by Webster, wrote *conjugialis* in some of its cases and genders, either singular or plural; and that when we find in any of its cases, genders, or numbers *conjugalis* any where in his theological writings, it is a typographical error. This opinion is greatly strengthened by the fact that we find *conjugialis* in his philosophical works, works given to the world years before he wrote his treatise on "Conjugal Love." I wish that some one, who has had a more extensive experience than I have had in reading Swedenborg's philosophical works in their original Latin, would tell us whether he ever found *conjugalis* in any of its grammatical variations anywhere in these writings. *Conjugialis* seems to have been Swedenborg's favorite form throughout his Latin works, whether philosophical or theological, as I shall have occasion to mention when I come to touch upon this point farther on.

And here I would set on foot another inquiry. We possess French and German translations of Swedenborg's theological writings, which are pronounced by all who have studied them to be excellent. Now will some one inform us whether in either of these translations any such distinction is recognized as that claimed by the Rev. Mr. Smith at the beginning of this article. I have not at this moment access to either of these translations and cannot, therefore, seek out an answer for myself. Another consideration may be noted here. If

Swedenborg had intended to institute any such distinction as that alleged between these two adjectives, it would be reasonable to expect that he would have given formal notice of his intention. This argument, I admit, is not conclusive, although I must claim, it posesses no little strength. The importance of the distinction would have fully justified such a formal notice.

In the view of such facts as have been presented in these notes, I find myself unable to repress the conviction that Swedenborg intended by the use of the Latin adjective *conjugialis* to designate the marriage relation of the two sexes from its highest down to its very lowest, its carnal, condition, down even to the union of the evil and the false. Indeed, we find him using this word not only to designate the marriage relation of human beings, but that of animals even. I cannot find anywhere in his writings any valid proof that he intended to use the adjectives *conjugalis* and *conjugialis* in different senses or shades of meaning. It is my opinion, I repeat, that he always intended to use the word *conjugialis* and that when *conjugalis* occurs, it is a typographical error. *

The New Jerusalem teaches that a universal conjugal sphere proceeds from the union of Divine love and wisdom in the infinite mind, pervading the universe "from primaries to ultimates, from angels to worms." Every created thing receives this sphere according to its form and state; the different modes and degrees of this reception Swedenborg desig-

* This writer's attention was called to the fact that he had apparently overlooked the statement made in C. L., 98, to the effect that "conjugial love" is distinguished from conjugal love which is of a carnal nature. To this he has replied that he believes that the word "conjugial" was written both times by Swedenborg, and he calls attention to the fact that the truly heavenly love is here and elsewhere spoken of as "truly conjugial," and that the adjective "genuine" is also often applied to it.

It would seem that, if Swedenborg had meant to make this verbal distinction, he would have made common use of it, but all his readers have noticed that he does not do so, but speaks of "opposite conjugial love" as natural in C. L., 230, and in his index printed from the Ms. he never uses the word "conjugal," but speaks of "natural conjugial love separated from rational conjugial love as proper to brutes." C. L., 98, therefore, instead of putting aside the reasoning of this article, serves to call attention to the strength of the argument. EDITOR.

nates by the word *conjugialis* and never designedly by the word *conjugalis*. The highest degree or form of this reception he designates by the term "love truly conjugal." Love truly conjugal, he teaches, exists nowhere but in the third heaven. This form or degree of the universal conjugal sphere existed with the men of the Most Ancient Church which ever existed on this earth; but with the declension of that Church, love truly conjugal disappeared, so that when Swedenborg was sent forth as the prophet of the second advent, there was not an inhabitant of this earth, except Swedenborg himself, who knew what conjugal love is in its origin and its essence. The New Jerusalem promises to lead back to earth this primeval love lost to the Church for so many ages.

But the question remains, why did Swedenborg adopt a word which Harper's Latin Dictionary reports as perhaps found in no Latin author except Ovid? In fact, *conjugialis* has never been found in any classical author but the one just named; and should it ever present itself in some newly discovered manuscript, the word perhaps would do the lexicographers yeoman service in shielding them from the imputation of having given a hasty or unwarranted judgment. The late Rev. John Clowes, naturally of a mystic turn of mind and consequently on the lookout for a hidden sense, saw, or fancied that he saw a profound mystery in Swedenborg's use of this very exclusive word. All the English translators of Swedenborg's theological writings since his day have, so far as I know, followed, as to this particular, closely in the wake of this justly esteemed and deeply venerated servant of the Church. Among the most eminent of these is the Rev. Samuel Noble, who appeals to the etymology of the words under consideration, in his endeavor to support Mr. Clowes. I long ago set aside the decisions of these two earnest, faithful laborers in the Lord's vineyard, and if I may not succeed in giving a satisfactory solution of the problem proposed, the failure should not be accepted as a logical sequence that the opinions of our two sainted brothers are correct. At any rate, I shall set forth the subject as it stands in my own mind at present, and should any one possess the means of reaching a more just

and correct conclusion, I shall take it exceedingly kind in him to permit the light which he possesses to shine forth.

In the first place then, why did Ovid use a form of this word which, so far as we know, no other classical author ever uses? It might have been, I answer, to make out his pentameters, or he might have been following an authority no longer extant. In reference to the first of these suppositions, I would take the liberty to observe that I never read any portion of Ovid's works except that required for admission to the University; and although the form *conjugialis* occurs two or three times in this portion, I was always too much occupied, when the words turned up, with the business of giving elementary instruction to test the correctness of it, nor have I the means at hand for doing so at this moment; but that Ovid, in adopting the longer form, a form that would furnish him with an additional syllable in the construction of a pentameter verse, was mainly governed by a poetic necessity, is a theory which finds ready acceptance with me.

But the important point for us to determine is why Swedenborg adopted the Ovidian form as it may be termed? I favor the opinion that his adoption of the word as found in Ovid was not founded on any very profound consideration, but was simply the result of a literary preference. I will explain: I have somewhere seen it stated that Ovid was a great favorite with Swedenborg in the early part of his life, and when, years ago, I read Swedenborg's Latin poems, I fancied that I could detect traces of Ovid in his style and diction. Ovid possessed a genius which might well have challenged the admiration of a man like Swedenborg, especially at a time of life when he was forming his own Latin style, and would naturally be attracted to an author who was one of the most brilliant writers in that language that the Augustan age produced. Byron, notwithstanding his numerous obliquities of all sorts, has for more than two generations been the centre of his countrymen's ardent admiration, and is probably more warmly admired today, and with better discriminating sense, than ever before.

How natural, how much a thing of course, that Sweden-

borg, when he came to compose in the Latin language, should use a word which had called forth his youthful admiration, and with which, in the perusal of a favorite author, he had become familiar! It ought, therefore, to excite in us no surprise to meet the Ovidian form of the word under consideration in his philosophical works. The fact which I wish to determine is whether or not he invariably uses this form in all his philosophical works; and I would suggest that New-Church scholars should make a note of this word whenever they meet with it in his philosophical works. The settling of this question would exert a marked influence upon the final result of the investigation which I am endeavoring to institute among New-Church scholars.

The subject of this article is not one of literary interest merely, not one which concerns "old gerund grinders," exclusively, but a practical, living subject; one that influences the daily life of the Church; one that penetrates to the most sacred, interior affections of that life. It would be interesting and useful to view the subject in its practical phases, but these notes have been worked out to a length which virtually precludes the introduction of a new topic; the further consideration of this subject, therefore, must be deferred to a future, more favorable opportunity.

Jacksonville, Ill. J. O. Colburn.

The Christianity which is now and hereafter to flourish, and, through its power in the circles of inner thought, to influence ultimately, in some manner more powerfully than now, the mass of mankind, must be filled full with human and genial warmth, in close sympathy with every instinct of man, regardful of the just title of every faculty of his nature, apt to associate with and make its own all, under whatever name, which goes to enrich and enlarge the patrimony of our race. — *Gladstone.*

BOOK NOTICES.

MARTIN LUTHER AND OTHER ESSAYS. By F. H. HEDGE. Boston: Roberts Brothers. 1888. pp. 326. $1.50.

DR. HEDGE, who is one of the oldest and most cultured Unitarians, has grouped in this book thirteen essays of which the chief is his address at the celebration of Luther's birthday on its four hundredth anniversary, in 1883. His opinion of Luther is this :—

"As a theologian, as a thinker, he has taught us little. Men of inferior note have contributed vastly more to theological enlightenment and the science of religion. Intellectually narrow, theologically bound, and seeking to bind, his work was larger than his vision and better than his aim. The value of his thought is inconsiderable; the value of his deed as a providential liberator of thought is beyond computation."

The next essay is a similar one, with Count Zinzendorf, of the Moravians, for its subject. He says that "among the heroes of the eighteenth century there are three who are specially distinguished as leaders in religion, — Emanuel Swedenborg, Count Zinzendorf, and John Wesley," and he declares Swedenborg to have been "intellectually far superior to the other two." Again he says that the Count was "a conqueror, but no seer, no revealer, like Swedenborg, of original truth."

Essays follow, perfect in their diction, on "Christianity in Conflict with Hellenism," "Feudal Society," "Conservatism and Reform," "Dr. Channing," "Science and Faith," "Classic and Romantic," "The Steps of Beauty," "Ethical Systems," "Ghost Seeing," "Personality," and "Theism of Reason and Faith." He thinks Channing "not a profound thinker, but a very clear thinker and wonderfully luminous writer. His Christology, his doctrine of Christ, so edifying on the moral side, is loose on the critical."

Dr. Hedge refers constantly, and always with respect, to Swedenborg. He accepts the incident of the Stockholm fire, known at Gottenburg, saying that "no fact in Swedenborg's life is better attested." But he has never been able to satisfy himself, he says, as to his intercourse with spirits. He would acknowledge him his teacher in some respects.

But Dr. Hedge, on the religious side, seems coldly pantheistic. In his view, the Divine Being has no self-consciousness. His immortality is George Eliot's kind, — that of personal influence on earth continuing to be exercised, but, of course, gradually lessening. On the plane of natural reason, he is, above the average, fair and vigorous; beyond that he seems never to have looked. As an essayist he is superior, and his writings are a valuable literary study; as a theologian, he seems to have nothing to say except as a critic.

Wealth and Progress. By George Gunton. New York: D. Appleton & Co. pp. 382.

This book purports to be a critical examination of the labor problem, and fulfils its promise. The pessimistic designation of Henry George's study of the same problem is reversed, and the premise upon which much of Goerge's reasoning rests is refuted. The book shows faithful labor and capacity for the study which the writer has undertaken. It is not too much to say that it is the strongest treatment of the subject which has appeared, and yet it leaves much to be desired. The second volume promised will be awaited with interest, and may furnish something of what is still needed. The wage-fund theory of economists, that wages were and must be paid from a portion of accumulated capital appropriated to that purpose by the will of the individual capitalists, or by the operation of economic forces, and that hence the amount of such wage-fund must be the measure or, at least, the limit of wages, was attacked successfully by George, and by F. A. Walker, and is again refuted by Gunton. The proposition of Walker that wages are paid out of the product of present industry — using industry in the broad sense of the joint operation of natural forces, capital, and labor — is conceded, but the narrower statement of George, that wages are paid from labor's separate contribution to present production, is denied, as also the inference of Walker that production furnishes the true measure of wages. Gunton finds the true measure of wages, and of rent and profit, as well in the ability and need of the laboring masses to consume the product of the three factors in industry, and thus in their effective demand for the employment of all in production. The elevation of the laborer and the multiplication of his economic wants are shown to be as essential to the continued prosperity of landlord and capitalist as to that of the laborer himself; that greatly

increased rent to the landlord, greatly increased profit to the capitalist, and greatly increased wages to the laborer, are not antagonistic; that neither is possible unless all are secured; and hinderance to either is hinderance to all. The tendency of economic forces to reduce the hours of labor, to remove hardships and ameliorate the condition of laborers, and the economic wisdom of encouraging such reduction and amelioration, is shown by careful and extensive historical research.

One rises from the reading of this book, as from other works on economic subjects, impressed with the need of a comprehensive treatment in the light of the New Church. Had we a competent writer sufficiently familiar with the economic facts to be treated, or having time at his command to make himself so, he should be urged to undertake the task. Few, however, realize the labor demanded in such an undertaking, or the mischief which would result from an attempt to apply great truths to facts imperfectly known or superficially studied; and, unless it were thoroughly done, it were better not done at all. A. M.

MARTIN VAN BUREN. By EDWARD M. SHEPARD. Boston: Houghton, Mifflin, & Co. 1888. pp. 404. $1.25.

SINCE the subject of this biography had not so brilliant a career as some of our Presidents, his term of office falling in the crisis of 1837, this volume of the series of "American Statesmen" may not be as widely read as some of its predecessors, but it certainly is well done and is admirable in spirit and in comprehensiveness. The writer is a cool and careful historian, not carried away by his zeal, yet loyal to his subject. This estimate of Van Buren places him not,—

"Among the mediocrities or accidents of the White House, among Monroe, Harrison, Tyler, Polk, Taylor, Fillmore and Pierce. If to the highest rank of American Presidents be assigned Washington, and if after him in it come Jefferson and perhaps Lincoln, the second rank would seem to include Madison, the younger Adams, and Van Buren."

We have before urged the careful reading by young men of this series of histories of our country.

THE *New-Church Magazine* continues to furnish valuable papers. The number for July contained a review of Mrs. Cowden Clarke's "Memorial Sonnets," under the title "A Marriage made in Heaven," a very sensible paper by Mr. John Bragg on "Bad

Trade and Bad Morals," in which he shows that the former can be remedied by improving the latter, a sonnet by Miss C. E. Rowe, on "Jan. 29, 1888," an account of that independent assemblage, the "Hawkstone meeting," from 1832 to 1865, by Mr. Theodore Compton, one of a series of papers on "Use and Beauty," by Mr. George Trowbridge, a discussion of the question of marriage with one of a different faith, by Mr. G. C. Ottley, and a full account of the meeting of the Swedenborg Society, June 19, whereat the usual work was done with merited pleasure on account of the success of the Potts Concordance. The Magazine may be subscribed for at our office.

Dissolving Views in the History of Judaism. By Rabbi Solomon Schindler. Boston: Lee & Shepard. 1888. pp. 340. $1.50.

This author, who is at the head of an unorthodox synagogue in Boston, has given us here twenty-five historical lectures, in each of which he considers some leading man and his time. Thus Moses, Ezra, Simon Maccabeus, Moses Maimonides, Spinoza, Mendelssohn, and others are brought forward, and their deeds are narrated in a spirit so independent as to be almost severe. Sir Moses Montefiore, for instance, receives no applause, because he held views which seem to Rabbi Schindler antiquated. The excellence of the book is in its compact and unprejudiced descriptions. With its index it is a handbook of Jewish celebrities. The reader may ask what religion remains when Judaism abandons the Mosaic records, discards Messianic hope, and gives itself to social science. On this point the Rabbi does not inform us because, in his very frankness, he shows the failure of efforts to unite the Jews on any modern and sceptical basis.

Editorial.— We regret to learn from Mr. Thomas Leckie that, in printing his letter in our last issue and in making a change at his request, we produced a little confusion in his statement. We believe, however, that his meaning was not seriously obscured.

THE NEW CHURCH.

HOW MUCH ISOLATION IS NECESSARY?

THERE are some practical questions which every New-Churchman must answer for himself with full consideration of his own circumstances. It is clear that he must be open in his confession of faith, earnest in the life of it, and devoted in the work of informing others of the new truths from the Word. But this general duty seen, his specific duties must depend upon his surroundings. He may be so nearly alone in his community that it is impossible to maintain a minister or a public place of worship. He may have so few co-workers that they form a little group with its duties, and not those of a fully organized society devolving upon them. Thus sweeping rules cannot be made.

But it is known that two men similarly situated do not see alike and do not act alike in performing their part, and therefore there may be some use in considering this question, How much isolation is necessary? For one will isolate himself or will suffer himself to be isolated very much more than another, and it may be that one's usefulness will depend upon the degree of his isolation, being very much less with the person who holds the more aloof.

We do not mean to assert that the degree of one's isolation depends wholly upon himself, for communities differ greatly in their ability to use fairness and friendliness towards a dissentient. But let the community be as bigoted as possible or as generous as possible, still much depends upon the man as to his isolation.

We feel clear that the only way in which one needs to isolate himself is in respect to Divine worship. He needs for his own peace and development to have his worship on Sunday morning in the light and life of the New Jerusalem. If others will join with him so much the better, and so much the clearer is his duty. But, since it is impossible for him to receive the help which he needs when the worship is not that of our Lord, so he must isolate himself on Sunday to some degree.

We say to some degree, because in such meetings as deal with reforms, and even with the Sunday-school work, he may feel much

in common, and may be invited in some communities to take part. If he finds himself in this connection perfectly free, and if he perceives a use in what he does in this degree of coöperation, it seems to us to be his duty not to maintain his isolation further than in regard to services of worship, and to coöperate with existing bodies so far as he finds that he can do so without compromise of his faith or lessening of his light before men.

Although this is a delicate matter which every isolated person must consider with the utmost care, we feel that there can be no doubt that it is his duty to assist cordially in those works of mercy which demand the aid of all religious people. The man himself needs this affiliation for the sake of his fellowmen as much as they need the effects thereof. If he carries his isolation so far as not to aid in all public good-works according to his means, he cuts himself off from the life current of his community. It is the same with one of our societies ; if it does not take part in work for the hospital or the home for the fallen, it is like a stagnant pool or is in danger of becoming so. The degree to which it can aid or to which one of our people can aid must be carefully considered, for we must first do its specific duty, which no other man nor body is doing. But the demands for the specific work should never be so great as to render us powerless in a community when willing hearts and hands are wanted.

We were pained lately to learn that one of our pastors had discouraged the Sewing Society of his church from joining in a hospital enterprise, for it seems to us that his course should have been precisely opposite, that a pastor should seek for the best ways of cöoperating with others, and should lead his people out of the isolation which belongs to the reception of new truth, into their true participation in all common uses. We know instances in which our pastors have done this with benefit to their societies, and we feel it to be the duty of all.

To the question, How much isolation is necessary? we therefore answer, As much as is required by adhering to the truth and no more, and this degree of it to be lessened as rapidly as circumstances permit, always preserving the fidelity to the truth.

WORDS FROM ENGLAND.

The President of the English Conference sends out, each year as the meeting approaches, a list of questions to be answered by

the ministers and leaders. The minutes of 1887, though published in the remarkably brief time of four days after Conference adjourned, did not reach America till very late, and we have only lately read the excellent report of Rev. R. R. Rodgers, then President, upon the answers which we have received. Our readers will like to see an extract or two: —

"On the important question 'Can you suggest any new means of awakening an interest in New-Church truth?' much diversity of opinion prevails; but it is quite evident that with many of our ministers and leaders the belief is held that we are not yet doing all that lies in our power. Eighteen have not attempted an answer, whilst six state that they have no suggestion to make. Three ministers and three leaders do not see the use of novelties, and they know no better method than 'pegging away' unremittingly in places where an audience can be got together.' One minister gives the laconic but startling answer: 'Yes; preaching it.' Another minister could suggest something, but he declines to do so because 'Conference has no time at its disposal for its discussion'; while twelve ministers and three leaders recommend fifteen different ways of reaching the ears of the people. One says: "Reissue the old tracts, and do not be afraid of the name of the Lord's servant, Emanuel Swedenborg.' A second replies: 'I think one means would be for us to endeavor to gain as much distinction for earnestness in practical works as we now have for ability in expounding doctrine.' A third states: 'By inducing members to attend Sunday services. Persons in other societies do not care to examine New-Church truth when they see New-Churchmen indifferent about public worship. This apathy is set down to the doctrines. Outsiders say New-Churchmen don't believe in public worship.' A fourth recommends 'Preaching repentance after the manner of John the Baptist and the Lord.' Two suggest 'a more vital connection between societies.' A seventh says: 'I should like to see Sunday evening missionary lectures in our own places of worship, by different ministers of the Church, well advertised, and paid for by our missionary societies.' An eighth recommends 'a larger use of *The New-Church Magazine* as a missionary periodical. Send it' says he, 'to newspaper editors.' One would like to see 'the circuit system adopted.' Another urges the 'systematic distribution of tracts, keeping the *Christian World* newspaper supplied with the New-Church news, and more attention to orderly and ornate worship.' And last of all, a plaintive cry for help comes from York in the few simple words, 'If we had the means, frequent public lectures by an able minister would assuredly awake new interest in the truth.'

"From the answers given to the question 'Are you satisfied with the growth of your Society, as compared with past years?' there is much reason for thankfulness to the Lord, but very little for personal congratulation. Twenty-four reply that they are satisfied, fourteen reply in the negative, and the remaining number do not attempt to answer the question. From the replies given, there is every incentive throughout the Church for greater devotion, both on the part of ministers and people. The cause at heart, however, is not ours only, but the Lord's. He is directing the course of religious history in the interests of all. Though we may wish to see a more rapid spread of New-Church truth, yet it advances even

as He sees best, and in its own good time the prophecy will be fulfilled, 'the earth shall be full of the knowledge of the Lord as the waters cover the sea.'"

COPENHAGEN.

A PATHETIC letter has been received from a lady in Denmark, where indeed everything seems to operate against our movement. After speaking of the departure for America of a dear son who had been the organist, the letter says: —

"Last Sunday, [June 24,] Mr. Winslow preached his last sermon in our little [hired] Church. It is sad to think we shall assemble there no more; now old-church doctrines will be preached from that pulpit. This last winter, with its lectures and preaching, has been a real blessing to not a few earnest people. Where we now shall go to, we do not know. During the summer months a place may be found, we hope, but a church we shall get no more. During the last year many of our little society have emigrated or left for other places. Today we have learned of another loss, that one of our educated ladies has accepted a situation in France as chief nurse of an insane asylum. We only hope that, with her refined, noble spirit, she will be able to do a great deal of good to the unhappy creatures under her care; but to us it will be a great loss. You who are living in free America can hardly realize what it is to go all the time against the current, the state church being all powerful, to meet indifference or opposition on all sides, especially from the clergy, and then to see one by one the few who love the same things that you do leave for other parts. How all this will end I do not see, but I know the Lord will lead it as it is best; we can only ask Him to shorten the times of trouble."

THE CANADA ASSOCIATION.

A USEFUL meeting seems to have been held June 28 to July 1 at Berlin. A colporteur had been employed in Toronto and vicinity to lend books. He had received books to the value of $324.88, had lent books to the value of $175.90. His losses were, by removal of families $28.28, and by a book destroyed .50. He had sold books to the value of $120.20. He then had 560 books lent, and about 120 families had been reading. This seems to us a very suggestive experience.

It is also remarkable that the annual receipts were $2,525.28 of which $1,351.22 was by contributions,— a noble showing.

The price of the *Tidings* was wisely raised to 50 cents.

There were one hundred and twenty-five communicants.

THE RELIGIOUS WORLD.

APOSTOLIC SUCCESSION.

PROF. A. V. G. ALLEN of the Episcopal Divinity School at Cambridge, Mass., has been publishing in the *New-York Independent* some papers on Church Union. He says: —

"The chief obstacle in the way of union between the Church of England and the Lutheran and Reformed Churches, whether at home or on the continent, is the doctrine of apostolic succession. It cannot properly be called a doctrine of the English Church, for it is nowhere enunciated in her formularies, and it formed no part of the teaching of the Reformers of the sixteenth century. The preface to the Ordinal, which is regarded by many as sanctioning the doctrine, is more correctly interpreted as a matter of ecclesiastical administration — it maintains a regulation of the Church but does not assert a principle. During the seventeenth century there grew up a large party in the Anglican Communion who for the first time held apostolic succession to be a cardinal principle of Christianity. But in the eighteenth century the tenet passed into abeyance. It is a remark attributed to the late Bishop Blomfield of London, that, after William Law's controversy with the Bishop of Bangor, no writer asserted the doctrine of apostolic succession until the Tractarian movement arose — a period of nearly one hundred years. Since 1833, when Newman came forth as leader of the so-called Catholic Revival, the doctrine has been re-proclaimed with great vigor and rigidity. It is now held by a majority of the clergy, whether in the English or American Church, forming an invincible barrier in the way of corporate union or fellowship with the Protestant Churches.

"But a doctrine which has experienced such vicissitudes, which a large part of the Church has never acknowledged, may again pass into abeyance as it did in the last century. It may even die out entirely like its kindred historical principle — the Divine right of kings. It is a curious feature of the doctrine that, definite and rigid as it seems, it is in reality vague and indefinite, while the efforts to bring it to a clear, logical, or historical analysis, to explain or to justify it, generally result in explaining it away."

CHANGE AMONG JEWS.

The New-York Mail and Express calls attention to the fact that the leading Hebrew congregation of this city have now added a Sunday service to their long-time Sunday school; that they sit in pews, — ladies and gentlemen together, — instead of the women being compelled to climb upstairs into the "court of the women," as not proper to be admitted into the "court of the men"; that

the gentlemen remove their hats, instead of donning them as heretofore; that the congregations sing psalms and hymns in quatrains to modern music, and close with "Old Hundred." Dr. Hirsch, of the Temple Sinai, at Chicago, has gone so far as to say that he preferred to preach to men and women on Sunday, rather than to a handful of women only on Saturday, and has discontinued his Saturday services altogether. Dr. Kohler, of Beth-El, in Lexington Avenue, and Dr. Krauskopf, of Philadelphia, also hold Sunday services; and Rabbi Harris's new temple, at Fifth Avenue and 125th Street, was consecrated last — not Saturday, but Sunday.

MISSIONS TO MOHAMMEDANS.

THE *Andover Review*, continuing to discuss with much candor the leading topics of religious thought, has printed an article on "Missions to Muslims" from the pen of Rev. T. P. Hughes, who has spent over twenty years in the practical work. He finds eight causes of failure in the efforts already made: —

"1. The want of men. It is the obvious impotence of missionary effort which brings upon it the supercilious contempt of travellers and of students of comparative religion.

"2. The few missionaries have despised their adversary.

"3. Missionaries have been slow to recognize the elements of Divine truth contained in Islam.

"4. Mission schools are far too secular in their teaching.

"5. The street preaching is unsuited to Mohammedans.

"6. The forces are awakened by the multiplicity of Christian sects. When they involve a waste of either men or money they are a positive evil.

"7. The thoughtful missionary should not despise the Esoteric mysteries, but study them.

"8. The missionary to the Moslem must be an Oriental in thought and feeling."

A NEW CREED.

THE Congregational Church in Long Beach, Cal., has adopted the following statement of belief, which is far removed from some of those of sister Churches: —

"1. We believe in God as he is revealed to us in nature and in the Scriptures. We believe that He is one, but variously known to us as Father, Son, and Holy Spirit. We understand by these that there is a Father's heart and will at the center of the world's mystery, and over all the race; that the Son declares and reveals to us this paternal relation of God, and is God manifest in the flesh for all purposes of self-revelation; that the Holy Spirit is God everywhere present, the

interpreter of His Word, the awakener of the conscience and of believers, through which they come into freedom and righteousness.

"2. We believe in the immortality of the soul, and in that eternal life which is infinite in duration and blessed in character; we believe that when life becomes obedient and true and loving, that 'it announces itself as an eternal thing to the mind and that by humility, by self-denial, by unworldliness, by spiritual thought, by devout aspiration, by silent communication with God, we grow into an abiding sense of eternal life.'

"3. We believe in the inspiration of the Scriptures of the Old and New Testaments, and in their authority. We believe that they are able to make us wise unto salvation, and that they constitute a continually unfolding revelation of God, which the discoveries of science, the facts of history, and the providences of life are to aid us to constantly and freshly interpret.

"4. We believe in redemption from sin through Jesus Christ, and in that atonement which is Christ Himself suffering for the race, so revealing a love which is Divine; we believe that the revelation of Jesus Christ is that God sorrows and suffers for the sins of the race, and that the disclosure of His relation to a sinful race renders sin odious to every man who believes it, and that it is only through the presence and grace of this compassionate God that we can be delivered from the power of sin and made pure in heart. We believe that he who so revealed God to us to be accepted, obeyed, and loved, that he is central in the truth which the Scriptures teach and in the life we are to live, and that the results and evidence of a true faith are good works and a righteous life."

THE KING'S OWN.

A SOCIETY composed of boys and girls has been formed under the name of the "King's Own." Its good covenant is:—

"Trusting in the Lord Jesus Christ as my Redeemer, and taking Him as my King, I promise Him that His will shall be my law, His life my example. I will pray, and read God's Word daily; and looking to Him for guidance and help, I will faithfully serve Him as my Saviour and Sovereign Lord, unto my life's end.

"Trust God, and trust will gain God's best;
Love God, and learn how love is blest;
Serve God, and find in service rest."

READY FOR A CHANGE.

PROFESSOR STEWART of Aberdeen University was given a dinner by the Presbytery of Dundee when he entered upon his duties in the Theological department. We are told that,—

"In responding to the toast of his health, Prof. Stewart said he believed we were on the eve of great and important changes in the outward organization of the Church. He could imagine that the day might come when the present system might be found inadequate and unsuited to the needs of the age. They were becoming more and more sensible of the teachings of science, and they saw that the

whole history of the world had a religious message for them, and that even outside the Christian religion God had not been neglecting but training His people. While in the past they had looked too much at their Theological Schools as they would look at a pre-Raphaelite picture, where every little object seemed to have the same importance with reference to the whole, they were coming to see more and more that God teaches the world by historic perspective rather than by pre-Raphaelite fashion, and that the succession of events in the thoughts of the world had a lesson for them in the events of today."

THE ROMEWARD MOVEMENT.

SOME of the Episcopalians are certainly falling into the snares of the scarlet woman and are worshipping that which man has made. Thus speaks Rev. Arthur Ritchie of St. Ignatius, New York: —

"The Bible tells us that upon a certain occasion some Greeks came to St. Philip, one of our Lord's disciples, and said, 'Sir, we would see Jesus.' How many souls there are in the world which ask the same question, perhaps, without receiving any answer. But if any one of these should ever speak to you, you might reply, come then with me to mass tomorrow, or next Sunday, and I will show Him to you. The mass proceeds, you hear the gong sound, Jesus is coming to his altar; again it sounds, He has come. Wait a little, yet once more it sounds, now look up, do you see what the priest is holding up? Yes, a silver cup and a round wafer of bread. So they are to your eyes, but in truth that silver cup contains the Lord's blood, and that round host is His holy body; it is the Lord Christ Himself, revealing His presence to you."

METHODIST APPRECIATION.

ZION'S HERALD is very kind in saying of our Magazine: —

"This is a bright, fresh number, characterized by special thoughtfulness and variety."

But it goes beyond expectation when it says of our "Realities of Heaven:"

"This is a bright, thoughtful, and seasonable *brochure*. The Scriptural hints, suggestions, and declarations are critically interpreted and fittingly applied. The author keeps clear of the fanciful and unreal. There is room for such a volume."

THE TABERNACLE.

THE *Christian Intelligencer*, after giving a lesson upon the Tabernacle, rightly says: —

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This School, established in 1866 by the General Convention of the New-Jerusalem Church in the United States for the training of ministers, and located at present in the building of the Massachusetts New-Church Union, No. 169 Tremont Street, Boston, provides instruction in the Doctrines of the New Church, the Hebrew and Greek of the Scriptures, the Latin of Swedenborg, Ecclesiastical History, Pulpit and Pastoral Duty, Sunday-School Teaching, and Elocution. The course of study is arranged for three years. No charge is made for tuition. The twenty-third year begins Oct. 10, 1888. For further information, apply by letter to

REV. JOHN WORCESTER, President,

No. 169 Tremont Street, Boston.